THE DEFENDER

May 1958

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ARTICLES OF SPECIAL INTEREST IN THIS ISSUE

- ★ What Is Wrong With Modern Education?
- ★ The Challenge of Central America
- ★ The Sin of Being Too Busy

Plus: Paul Harvey News - Sunday School Comments - Book Reviews

APPLES OF GOLD

A WISE SON maketh a glad father: but a foolish man despiseth his mother.

—*Proverbs 15:20.*

Nobody knows the work it takes
To keep the home together;
Nobody knows the steps it takes,
Nobody knows — but Mother.

The best monument that a child can raise to his mother's memory is that of a clean, upright life, such as she would have rejoiced to see her son live.

The destiny of nations lies far more in the hands of women, the mothers . . . than in the hands of those who possess power. We must cultivate women who are educators of the human race, else a new generation cannot accomplish its task.

—*Froebel.*

Human nature never comes so near the divine as when a royal woman pours out the full flood of her thought, and fancy, and love to the little unheeding, and to her, as yet useless child. Where else is she so beautiful as when she sits in the center of this mystic circle, as when she sings to her babe or gazes silently as it feeds upon her bosom? The stars have nothing so bright, and the heavens scarcely anything more pure and more lovely, than the heavenly love service of a mother to her little one, helpless and unfashioned.

Motherhood is at once the most profound mystery and the most exalted majesty of the world. Her spirit has no counterpart among earthly characteristics and emotions.

—*Finis J. Garrett.*

HIGH BLOOD PRESSURE AND HEAD COLD SUFFERERS

I gave up preaching 9 years ago, due to a stroke. I'd like to pass on to others what I have done to keep my blood pressure normal. (No drug). If interested, please send $1.00. I'll also send FREE with request, a positive way to keep from having a head cold.

REV. C. E. BOONE, D.D.
Box 368 Miami Springs, Fla.

This month we wish to honor mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not beautiful now? The lips are thin and shrunken, but these are the lips that have kissed many a hot tear from the childish cheeks and the sweetest lips in the world.

The eye is dim, yet it glows with soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go farther and reach down lower for you than anyone else upon earth.

You cannot walk in a midnight haunt where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love.

When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you up in her feeble arms and carry you home and tell you of all your virtues, until you almost forget that your soul is disfigured by vices.

Love her tenderly, cheer her declining years with tender devotion.

Ten years of the life of a child lie in the heart of a mother. All the remaining years will be colored by the touches of those mother years.

So vital are the issues of motherhood; so beautiful its ministries and so far reaching the investments that without question motherhood is society's greatest career.

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in the whole world.

—*Kate Douglas Wiggin.*

Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all good gifts, a loving mother. Read the unfathomable love in those eyes; the kind anxiety of that tone and look, however slight your pain. In after years you may have friends, fond, dear friends; you never will have again the inexpressible love and gentleness lavished upon you, which none but a mother bestows.

—*Macaulay.*

Even He who died for us upon the Cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought — the last point of earth from which the soul should take its flight to heaven.

—*Longfellow.*

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TALKING IT OVER

Dr. J. F. Rodriguez, General Superintendent of all Defender Spanish missionary endeavors in the West Indies, is a man of unusual caliber. Many things impress you concerning him, but nothing more than his humility.

A man of unusual abilities, a born leader, he inspires the cooperation of all who join forces with him. He does not shirk work, seeming to thrive on responsibility. An outstanding theologian, writer and teacher, he is a master in his own native Spanish, but is equally adept at utilizing English.

It was Dr. Rodriguez who sent out an urgent appeal to the founder of the Defenders Movement, Dr. Gerald B. Winrod, asking him to come to Puerto Rico in 1931 in the cause of Spanish missions.

Both of these men were blessed with a vision, a dream which comes closer to fulfillment with each passing month! From that first visit by Dr. Winrod to the Island of Puerto Rico in 1931, who could imagine the strides which would be made in the years to come.

As a result of the efforts of these two men of God, first a Bible School was organized, which later culminated in what is now the Defenders Theological Seminary. From this institution has gone forth literally hundreds of young men and women, trained to serve their own people for the cause of Christ.

From the one humble church of which Dr. Rodriguez was pastor, located at Guayama . . . there are now close to 200 congregations, covering all sections of the West Indies. Yes, these men had a vision, which has been shared with readers of this publication.

Dr. Rodriguez and his associates in the West Indies need our prayers, and continued financial support. They can move forward only as we lend them the sinews of progress.

—*Wm. T. Watson*

THE DEFENDER

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William T. Watson, *Editor* • Bransford Carney, *Associate Editor*

M. L. Flowers, *Business Manager* • J. Wm. Bostrom, *Missionary Director*

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GERALD B. WINROD, D.D. (1900-1957), *Founder*

WHAT IS WRONG WITH MODERN EDUCATION?

Andrew Johnson, D.D. ◆ *Wilmore, Kentucky*

THE EDUCATIONAL SYSTEM in America today is defective in many ways. The following charge by Roger Babson cannot be successfully challenged: "The public schools have divorced morality from education and have no great major motives."

They put too much emphasis on Sociology, Evolution and Athletics. They often chase the pigskin instead the sheepskin!

Teachings of atheistic content are promoted at the expense of Christian beliefs. The Bible is brought into question or completely cast aside in many classrooms. This explains why the schools of the Country have ceased to be character building institutions.

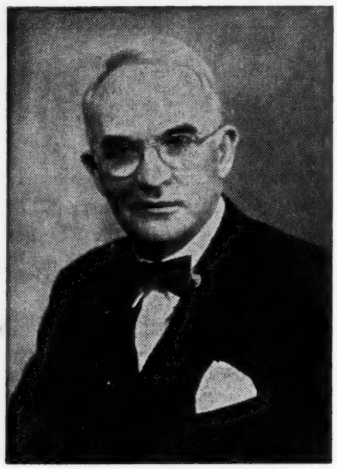
The old McGuffey's Reader, standard equipment in the public schools of the past, contained more morals than is now found in most modern denominational Sunday School literature. Daniel Webster, a truly great scholar and statesman, defined education as follows:

"Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled and pure morality inculcated under all circumstances. All this is comprised in education."

These words should be emblazoned above the entrance of every school building in the United States. They should be engraved upon the hearts of the youth of our land. We need to return to rock-ribbed realities in our teaching systems and restore sound principles that have stood the tests of time.

The Omission of God

Commencement speeches and baccalaureate sermons are delivered at the close of every school year. They are usually full of fine thoughts, good admonition and helpful suggestions. Knowing what is in the textbooks as well as the minds of many teachers, a contrast between schoolroom climate and commencement and baccalaureate sentiment is noticeable.



ANDREW JOHNSON, D.D.

A college president said to his graduating class: "I hope you will work to the end of your life and live to the end of your work."

Another college president defined education as sixfold: "It should give the student a body strong and supple; an intellect able to think; a heart to love; a conscience for righteousness; and imagination to appreciate the beautiful and a will to choose."

This is a commendable ideal, well-expressed but lacking one vital point. God and man's moral responsibility to Him are omitted. Why put a human ceiling on education? Why not also make provision for the student's religious side? While filling the head, why not give attention to the heart?

The imperative need of the hour in the educational field, as we see it, is a return to the fundamental principles of modesty, morality, religion, integrity and industry.

Christianity has never placed a premium on ignorance. In a revival meeting a man rose and said: "I thank God for ignorance." The evangelist replied: "Go ahead brother, you have much to be thankful for."

The Parents' Duty

Christian parents should guide their children in the selection of schools that offer a religious atmosphere to insulate them against the kind of secularism which has produced so many thousands of shipwrecks.

The writer for many years has had the privilege of addressing student bodies in his travels. His definition of education briefly stated is this: "The acquisition of knowledge, the organization of knowledge and the utilization of knowledge — on both material and spiritual levels."

More elaborately, we count one educated who knows how to behave himself properly; who can speak the English language with force and precision; who knows how to find what he wants out of books; who has acquired a given amount of valuable information; who has a set of ideals based upon moral and spiritual values; who is capable of doing certain things cheerfully and well and whose horizons have been broadened in service and consideration of others.

Marks of an Educated Man!

A well-known college professor said: "If one can answer the following ques-

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tions in the affirmative, I consider him educated." Then he listed them:

1. Has education made you sympathetic toward good causes and has it made you willing to espouse them?

2. Do you see anything to love in a little child?

3. Does a lonely dog follow you?

4. Can you look an honest man and a pure woman straight in the eye?

5. Can you look out into the world and see everything but the dollar mark?

6. Can you be happy and highminded dealing in the meaner drudgeries and tasks of life?

7. Do you think plowing corn or washing the dishes as compatible with high thinking as playing golf or playing the piano?

8. Can you be happy even when alone?

9. Can you look up into the sky at night and see beyond the stars?

10. Can you claim kinship with your Creator?

These questions and their answers reach beyond textbooks in the curriculum and theoretical learning, to the point of applying knowledge in a practical way. Education should be thought of as a means, not a goal.

More Marks of an Educated Man

The author of the "Decalogue of Science" gave the following marks of an educated man:

1. He avoids jumping at conclusions and keeps his mind open on every question till all the evidence is in.

2. He is willing to listen to a man who knows.

3. He never laughs at new ideas.

4. He cross-examines his own day dreams.

5. He knows his strong point and plays it; he knows his weak points and corrects them.

—Turn to page 6

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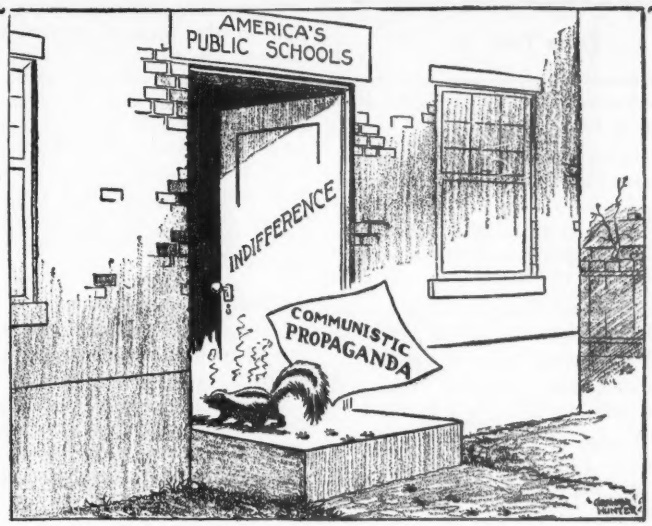

Four Grave Warnings

"The Communist Party is unusually active in our schools, both openly and subtly insinuating its propaganda into the minds of students." — Committee on Un-American Activities.

"Subversive groups of dangerous fanatics have succeeded in infiltrating the educational system and in exercising their corrupt influence at the very source of citizenship, the education of our youth." — New York State Legislative Committee.

"Just as the underworld seeks recruits among our youth, so do the godless forces of totalitarianism attempt to lure our boys and girls into the fear, the injustice and misery of slavery under dictatorship ... Wherever they go they contaminate because of the indifference of our citizens." —J. Edgar Hoover.

"The infiltration of socialism and communism in the public school system is perhaps the most dangerous avenue which these ideologies could take, for it is in our schools that the policies of future government are shaped." — Former Nebraska Congressman, Karl Stefan.

Lies Children Are Taught

Here are some of the specific un-American falsehoods being taught in thousands of schools by these radical propagandists and preachers of class hatred:

1. That America is not a land of opportunity for all, but is a deplorable place where "monopolies crush the poor," "one-fifth of the downtrodden people do not earn any money at all," and "the majority do not have any real security."

2. That socialism or some other brand of collectivism is the only solution for this country's "social ills" — which are grossly exaggerated.

3. That there should be public ownership of all banks, insurance companies, "monopolistic" key industries and natural resources, and that there should be a system of "workers' courts" with power to veto laws of Congress.

4. That there should be rigid governmental control over newspapers, movies, television and the radio, and that schools, universities and colleges ought to be controlled by the government and financed by "compensatory public endowment."

5. That inheritances should be abolished and that there should be still higher federal and state income taxes.

6. That the profit system is a menace to society, and ought to be scrapped.

7. That the practice of thrift and economy by individuals or governments is ridiculous, old-fashioned and unsound.

These subversive teachers and textbooks say nothing about the advantages of freedom and individual liberty, about America's high standard of living or the limitless opportunities for personal success.

From Page 5.

6. He knows the value of good habits and how to form them.

7. He knows when not to think and when to call in the expert to think for him.

8. He realizes that ideals lift us up, that ambition spurs us on and that day-dreams put us to sleep.

9. He lives the forward-looking, outward-looking, upward-looking life.

10. He cultivates love for the true, the beautiful and the good. These are the three ultimate realities in Universe.

Lord Bacon, who possessed the greatest intellect of his day, foresaw the danger of the opposite extreme from the Doctrine of Authority and Scholasticism of Medieval Times, to the reign of science and the worship of Materialism; from the deductive to the inductive method of reasoning.

In his great work, "Novum Organum," he was apprehensive and prayed that from "the opening of the pathway of the senses and a fuller kindling of natural light" it might not result in "man's soul a weakening of faith and a blindness to divine mysteries."

God Versus Darwin

This very thing happened when men of science began misinterpreting the facts of nature, became wise in their own conceits, sought to exclude God from the world in which we live, substituted the mechanistic theory of the universe for creation and Darwinism for Genesis.

That the extinguishing of moral and spiritual light in circles of higher education has had a depressing effect, no one possessing eyes to see and ears to hear will deny.

The faith of many a young person has been wrecked in the classroom. Young men and women have been robbed of chart and compass to guide them over life's sea, due to the conditions which Lord Bacon saw coming.

Professor George A. Coe, author and educator, offers a brilliant and caustic comment on what he considers the Faults of Modern Youth:

"The craze for excitement; immersion in the external and superficial; lack of reverence and respect; disregard for reasonable restraints in conduct and for reasonable reticence in speech; conformity to mass sentiment; going with the crowd; lack of individuality; living merely in the present and lack of purpose generally. Even among college students as we are told on all hands, there is a dearth of intellectual interests."

A Well-Balanced Man

Thereupon, Professor Coe gave his tenfold definition of a well-balanced man:

1. An educated man is one trained to use the tools of human activity with readiness, precision and accuracy. We mean especially language and the rudiments of numbers.

2. An educated man must be able to study and to think without guidance from others. He must be to some extent a thinker, not a mere imitator.

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3. An educated man must have sufficient knowledge of nature to understand the main processes upon which human life and happiness depend.

4. An educated man knows enough history to enable him to understand the main achievements of man.

5. An educated man is acquainted with the major resources for intellectual and aesthetic enjoyment. He knows nature, literature, music and other arts sufficient to choose superior to inferior enjoyment.

6. An educated man is marked by his interests as well as by his trained abilities. His attention is habitually attracted by significant rather than by trivial objects, events, pursuits and enjoyments.

7. An educated man must have not only this general culture but also training for a specific occupation. Focalized activity that is directed toward some sort of efficiency has to be included.

8. An educated man must have toward his fellows the habitual attitudes that are commonly ethical — such attitudes of honor and honesty, helpfulness and good will and cooperation.

9. An educated man must have loyalty to at least some of the important organizations and institutions of society, such as one's family, one's country, one's church.

10. If there is any inclusive meaning in life, the sort of education that I have been outlining should include some apprehension of and feeling for the Divine; the ideally educated man will reverence God and know how to worship.

"Science"

Dr. L. J. Jacks penned an important paragraph when he said:

"If science be nothing more than a short cut to our ends, a labor saving device, a means of satisfying the desire for happiness with the minimum of effort and personal skill till man's vocation as a worker becomes a mere affair of pressing buttons and turning switches, if that be all, then I for one will say: 'Let the hour stand accursed when science was born into the world'."

It is the honest and seasoned opinion of the writer that the worst thing that ever happened to the cause of collegiate education was the incorporation into its content the hypothesis of organic, ape-to-man theory of Evolution.

Higher Criticism in the religious realm and the unproved hypothesis of Evolution in the educational world have resulted in what is now known as Modernism, which is characterized by four great denials — namely,

The denial of God in creation,
The denial of God in revelation,
The denial of God in incarnation, and
The denial of God in salvation.

As a closing word of admonition I quote Colossians 2:8 (Weymouth's Translation): "Take care lest there be any one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ."

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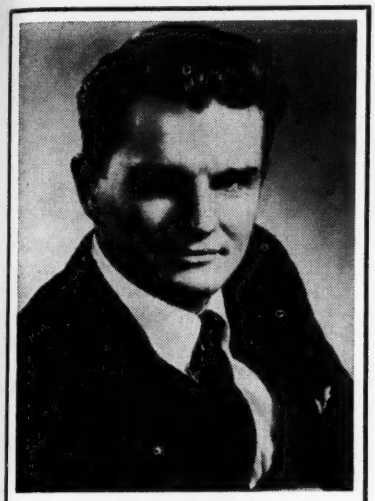

JOHN NOBLE

I WAS A SLAVE IN RUSSIA

THE DEFENDER REVIEWS THE BOOK FOR THE MONTH

Editor's Note: John Noble, the son of missionary parents, has performed a service in writing this volume. He paints vividly for the American eye to see what Communism in action is like. Read this synopsis and cringe, purchase the book and be shocked — then resolve that from this day forward you, as an American citizen will do your share to see that our liberties will be preserved for all time.

IT WAS Rudyard Kipling, that great teller of tales, the pride and champion of the British Empire, who penned the immortal words,

> **"Oh, East is East, and West is West,**
> **And never the twain shall meet . . ."**

In all his most vivid imagination, however, in spite of his great skill in giving a twist of horror to a story, he could not have produced such a volume as this one by John Noble, "I Was A Slave In Russia."

In this book the author is not compelled to rely on fantasy, nor does he have to resort to capriciousness, for his story is fact, based on stark reality. For him there are two worlds . . . one a separate universe of fear, terror, deceit, godlessness and slavery; the other a sea of busy people developing their lives according to their abilities, a world of freedom and of moral standards almost unknown to the people of the Communist realm.

The story opens in Dresden, Germany, the first week of May, 1945. American soldiers were pushing against the last lines of German resistance while, to the east, Russian troops were moving toward the city.

The author, together with his parents and brother, had been caught inside Germany at the start of the Second World War. Throughout the holocaust they had been locally interned by Hitler's forces, not even being permitted to leave the city. Every third day they were obliged to register with the local police, and at all times they were under the watchful eye of the Gestapo. Yet the author admits readily that they were treated well, even courteously.

Though his father and mother were born in Germany, and his brother in Switzerland, they were naturalized Americans. He alone, of the family, had been born in the United States.

On that fateful May morning a state of expectancy permeated the air. Dresdeners knew that the war was really ending. The only question was which side would reach Dresden first, the east or the west.

An Unexpected Arrest

It was not many days after the "liberation" by the Red Army that John, together with his father, was taken to prison and incarcerated, without any charges being placed against them.

"Our food was drab, to say the least. We had noodles and canned meat, noodles and milk, noodles and fat or potatoes. It was a boring enough diet. Yet it was the best bar none, that I was to eat for the better part of a decade." Later John was to learn this diet was indeed most tasty!

He soon realized that, in spite of his father's high hopes, they were in prison to stay! And there seemed to be no escape, except by way of the Grim Reaper. Although death sentences were passed every court day, the executions were carried out once a month. This was more efficient than shooting the people one by one, as sentenced.

A prisoner sentenced to death was put on half rations; since humans are animals, there is little sense in giving full rations to one that is about to be destroyed! The process of execution, about which the guards sometimes boasted because it was so "humane," was simplicity itself.

After a condemned prisoner had undressed, he was led to a partly shattered wing of the prison. As he rounded the corner into a passageway, a guard shot him in the back of the head. It was "humane," because it came without warning.

As each prisoner was shot, his body was dragged to the end of the corridor. By the close of a day's killing, a stack of sprawling bodies, naked or in undershirts, remained in the dark and dirty hall.

A guard doused the bodies with gasoline and tossed on a match. The flames from the pyre made a light that often was seen by prisoners in other parts of the building. A guard, if questioned, would explain that trash was being burned.

The author explains that even the Russians have a system of efficiency. Someone discovered that some of the prisoners had been jailed for months without sentencing! Something must be done to rectify the situation.

An MVD general showed up to handle the inspection. He set up office in a storeroom, and through one whole night long lines of prisoners stood waiting for an interview. Within two weeks all but 250 prisoners had either been executed or sent to concentration camps to serve sentences elsewhere! John and his father were fortunate and went with the latter.

A Concentration Camp

Existing in a concentration camp is quite different from the quiet life of a

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prison. The barracks in which they were placed was of rough planking, about 220 feet long and perfectly bare inside.

A few windows lighted the place. Along the whitewashed walls wooden shelves ran, about six feet wide. These were beds. One shelf went along the wall at a height of about three feet, another about three feet above that.

They were, however, soon transferred to another barrack, which was jammed with humanity. There was space for them only on the top shelf, and even so, they slept touching the men on either side of them.

A Cigaret

John had managed, from the time of his arrest, to secret a 1000-mark note on his person. He learned that cigarets could be bought from the guards if one had money. Neither he nor his father smoked, but they knew that with cigarets they could barter for food. One entire day's ration of bread could be purchased from the camp baker's black market for one cigaret.

"Some 400 cigarets had been delivered to us by Christmas time, and we felt we could splurge on a bonus of fifty to a cook who promised to provide extra rations every day, beginning with Christmas dinner.

"It was while we were waiting for our black-market treat that I saw the procession of the dead through the camp. It was an extraordinary march. Seventy-two persons who had died on Christmas Eve were being carried by other prisoners to a trenchlike grave outside the prison area.

"I looked at each of the corpses being carried past, and at each of the prisoners carrying them. It was just light enough to see each man clearly; between the features of the living and those of the dead I could hardly distinguish: shrunken faces, empty eyes, and gray, ashen skin.

"I became sickened by the thought of our Christmas dinner. For every one of our black-market cigarets, I

COVER STORY —

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." — I Peter 2:25.

realized, we had taken food that might have gone to someone else — perhaps to one of the dead men I had just seen.

"I spoke to my father about it, and we agreed to cancel our black-market arrangements. The privilege we had bought had not been with cigarets, really. It had been bought with greed and thoughtlessness."

Shortly after this experience began the long trek from one concentration camp to another for the father and son. It was at the infamous Buchenwald site they were finally separated, John being transferred to Erfurt, some 60 miles away. At Weimar came a day which will remain etched in his memory forever.

"The scene was just as I knew it would be, but still shocking in its all-pervading symbolism — Red flags, red drapes, the secret-police officials at the red-covered table. A girl at the table asked the inevitable, routine questions of identity and then shoved a printed form toward me. It had been filled in at two places. First there was my name. Then there was a space with the figure '15' written in.

" 'What is this?' I asked, pointing to the figure.

" 'You have been tried in Moscow and sentenced to fifteen years of slave labor.' (The paper read: 'physical labor.')

" 'Why, for what reason, on what charge?' I blurted out.

"'If there are any questions,' the girl replied curtly, 'ask them where you will be sent.' I was shoved from the room."

Vorkuta

"My life in Vorkuta was the closest thing possible to a living death. It was a grueling combination of slow but continuous starvation, exhausting work, killing cold, and abject monotony that destroyed many a healthier man than I.

"I had heard about the Vorkuta winter, but I never quite believed it until I saw and felt it. 'It gets bad here in winter,' my Polish friend had told me. 'The cold gets in your bones so bad you don't want to live any more. It gets thirty, fifty, even seventy below zero'."

A number of his fellow prisoners were clergymen, Catholic priests from Lithuania, Protestant ministers from Latvia and Germany, and Russian Orthodox priests. Religion was one of the most serious crimes in Vorkuta. Possession of a Bible meant at least a month in jail.

But, despite all controls, religion flourished. Some groups held services at an altar in an unused hallway of the mine. Regardless of the spiritual comfort from a belief in God, there was still the torture of eternal hunger.

While your reviewer perused the pages of this volume, it was difficult to comprehend that such things could be going on in the world today. The array of incidents related seem almost unbelievable. Yet they are true. The author writes graphically, giving credit where credit is due. He says:

"In 1952, the MVD decided on a bold plan. They started to pay the slaves a small salary. My pay was approximately 410 rubles a month, out of which the camp took almost 300 rubles for my 'room and board,' and another fee for the camp administration. I was paying for my own imprisonment! Of the remaining 110 rubles, I paid 22 a month in 'withholding' income taxes to the Soviet government. The rest, about 88 rubles, was mine to spend. This was $22 at the official rate but, in purchasing power, much closer to $6."

Through the unique contact he established with guards and administrators after he became proficient in the Russian language, the author learned of the dissatisfaction that exists throughout the Russian empire. This forms the basis for his belief that there will soon be uprisings not only in the prison camps but all over Russia — if the United States does its part.

How the author finally was given his freedom, after nine years of slavery, is a story in itself. If you as a reader want to appreciate to the fullest extent the rights insured you under our American Bill of Rights, this volume will do the job!

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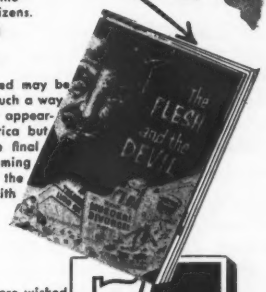

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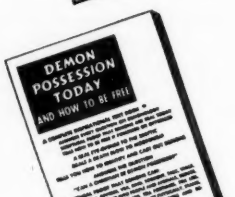

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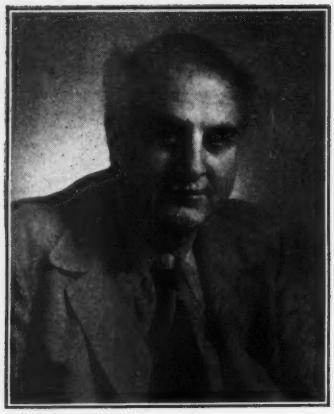

THE TRANSLATION OF THE CHURCH

GERALD B. WINROD, D.D.
(AS REPRINTED FROM THE NOVEMBER 1929 DEFENDER)

Editor's note: Dr. Winrod was a man of vision. He was blessed with a power of discernment which few men possess today. As you study this message, written almost thirty years ago, you will see that many of the things he stated herein have now come to reality. As Christians we should ever "watch and pray" for the day when we shall be taken up as a body to be with our Lord.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I Corinthians 15:51-53.

IN STUDYING the Biology of the Church we found that the Church is an organism, and that every genuine member of the Church is a partaker of the life of Christ. When we come to deal with the translation of the Church, we find that this wonderful institution is described as the Bride of Christ.

The Bridegroom and the Bride are one. The Bride finds supreme delight in appearing beautiful before the Bridegroom. It was this to which Paul referred when he said: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:27)

Think of the sweetest, purest, happiest, most romantic and most blissful marriage relationship that you can contemplate and you have not begun to visualize the sweetness and the loving intimacy that exists between Christ and His true Church.

The Bible contains many beautiful pictures of the Church showing it as the Bride of Christ. Outstanding among these pictures is the book in the Old Testament called The Song of Solomon.

Here is one of the most remarkable pieces of literature in the English language. The unspiritual expect to find an impure atmosphere surrounding these pages. On the other hand, spiritually minded folk find in it an exquisite delight. Solomon's bride is pictured here in restful communion with her bridegroom. There is unspeakable joy in their companionship. This is one of the sweetest love affairs in the English language; and it is all a *type* of the relationship of Christ with His Church.

The Wise King

Solomon was a remarkable character. He was the son of David. His wisdom was astounding. He was the third king of Israel. Other kings fought bloody wars, but Solomon brought peace and prosperity to Israel.

Soon after Solomon ascended to the throne of Israel God spoke to him in a vision and offered to bestow some great gift upon him. Solomon made a wise choice and asked for wisdom. His request was granted and to wisdom there were added riches and honor.

He built a magnificent temple in which to worship God in Jerusalem. The wood and stone used in the temple had to be imported from Lebanon. More than one hundred and fifty thousand men were employed in the task, while thirty thousand other men of Israel were engaged to work on the temple, in addition to the three thousand six hundred overseers.

Solomon had more than one hundred and eighty-three thousand men on his payroll while building the temple. Seven and one-half years were required to complete the task. Later a magnificent palace was erected for himself, which required thirteen years to build. Solomon became famous for his stables. There were forty thousand stalls for horses and chariots in his stables.

His kingdom was the richest the world has ever known. This wise man, this exalted being, this great builder, this mighty general was also a great lover. In later years his love life became perverted and this was the cause of his final ruin.

This book, The Song of Solomon, draws a picture of the Church as the Bride of Christ. The book describes a love affair of Solomon, but in its broader aspect and typology we see that Solomon and his bride are pictures of Christ and His Church. To understand the book correctly one must get the background of the drama.

It is perhaps a legitimate conjecture to say that this glorious king, arrayed in all the glory of Israel, made a journey with his horses, chariots and officials, from Jerusalem down into Egypt.

Doubtless he was dressed in royal robes, and his party represented the wealth of his kingdom. Along the way great multitudes of people assembled to see the king and his royal party.

Suddenly a beautiful, olive-skinned Egyptian maiden glided across the road ahead of the king's royal party. Solomon caught only one glimpse of the beautiful girl as she disappeared among the shrubbery. It was love at first sight.

Her beauty and charm filled his thoughts for days and thrilled his soul. Perhaps the king tried to find her, but he could not. She was gone. However, he learned that she was a shepherdess and that her flocks were nearby. He also learned that she spent some of her time working in a vineyard.

The Shepherd King

His heart hungered for her. He could not put her out of his thoughts. Finally he returned to the very spot where he had caught the glimpse of her. When he returned he did not come as a king,

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but he came disguised, dressed in the garb of a shepherd.

As a shepherd he won her heart. What a revelation it was to her when she learned that he was a king and that he had a marvelous palace in Jerusalem. We find that they returned to the palace together and the conversation that occurred there between them makes up the contents of this book.

He, the bridegroom, speaks a while, then she, the bride, takes up the thread of the conversation, and all of this is a type of a conversation between Christ and His Bride, the Church.

She says, "Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

"Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."

She also says, "Look not upon me, because I am black."

Here the Church recognizes its blackness, unworthiness and humility. Why should this humble, dark-skinned maiden be granted admission to the palace of the king? Why should we sinful mortals be so highly favored as to be members of His Church?

The bridegroom answers, "O thou fairest among women ... Thy cheeks are comely with rows of jewels, thy neck with chains of gold." The bride answers, "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes."

Now Solomon uses the very phrase by which our Lord is called. He is drawn so close to Christ that he speaks of Him in the first person, and says, "I am the rose of Sharon, and the lily of the valleys."

The Fig Tree

In the prophecies Israel is referred to as the fig tree. In the Olivet discourse the Lord says, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

The budding of the fig tree refers to the restoration of Israel in the end of this age. In the same chapter the Lord refers to the translation of the Church following the budding of the fig tree. In other words, when Israel returns to Palestine we may expect the Church to be taken out of the earth.

Jesus says, "Then two shall be in the field; the one shall be taken and the other left." The same term was used by Solomon with reference to Israel, hundreds of years before, in the Song of Solomon. "The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."

Then Solomon in the same verse refers to the translation of the Church in these words, "Arise, my love, my fair one, and come away." It is significant that he should also refer to the translation of the Church as the next event to follow the budding of the fig tree.

Solomon's bride also referred to the translation of the Church when she said: "He brought me to the banqueting house, and his banner over me was love." This refers, of course, to the marriage feast of the Lamb, which occurs in connection with the translation. That will be the greatest meeting in the history of the world.

The Bible tells about some great meetings. It was a great meeting when the Children of Israel saw the waves of the Red Sea roll back and crossed on dry land. It was a great meeting on Mount Carmel when the fire fell in answer to the prayer of Elijah.

It was a great meeting when the five thousand were seated and fed by five loaves and two fishes. It was a great meeting at Pentecost, the day the Church was born, when three thousand souls came into the Church.

Some great meetings were held during the Welsh revival. Moody and Finney held some, but the greatest meeting this world will ever know will be the meeting of the Lord with His Church, when the Bride is translated.

Notice, Solomon says that the Church will "come away" when the fig tree putteth forth her green figs. This is why Bible students are watching the return of the Jews to Palestine.

Referring again to the removal of the Church from the earth, his bride says, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the

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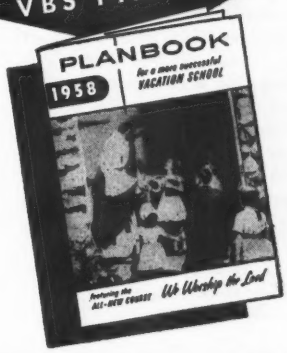

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LOVING THE UNTOUCHABLES

If there is a class of people in Greece which is more pitiable than any other, it is the lepers. Our Gospel worker, Emanuel, who has a great love for them and frequently visits them, writes as follows:

"I recently went to see Nicholas Kyriazis, who was transferred from Spinaloga. On that island of despair, through the ministry of the American Mission to Greeks, God's message reached his wife and himself and gave them courage and new hope. Despite his distressing ailment and the persecution he has endured from the enemies of the Word of God, he never ceases to urge his fellow patients to turn to Christ.

"Now this dear soul is experiencing a new and great trial of faith. He has recently become afflicted with ankylosis of the neck, a very painful and almost incurable disease. Leprosy has worn away most of his fingers. His wife, too, is a victim of this disease. The first time I met them, they were walking up and down in the garden of the Leper Home weeping. I tried to comfort them with the words of Christ, and when they told me that they knew Him as their Saviour, my tears of joy mingled with theirs. They are very poor and their two little children are in great need of help. I can assure you they are well worthy of our assistance."

You know, it must take great faith to believe in the goodness and love of God when you are in such straits as this leper family. Their children have had to be taken from them, and the knowledge that they lack many of life's necessities is a source of worry and grief to the parents' hearts. A clothing package (costing $6 to send), and money with which to buy nourishing food would go a long way toward relieving their immediate needs. Whatever you do for them will be a real answer to their prayers and will warm your own heart, also. You may send your gift through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ontario).

rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle (dove) is heard in our land."

Earth's Springtime

This vivid description of earth's springtime refers, of course, to the Millennium which follows the translation of the Church.

The second coming of Christ is referred to specifically by the bride in these words, "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills." This refers to when the Lord will return to His pulpit on the Mount of Olives.

Zechariah says, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

During the conversation doubtless Solomon's bride looked back upon their pleasant courtship days, when he came disguised as a shepherd and looked "forth at the windows," showing himself playfully "through the lattice."

As Solomon came garbed in shepherd's attire in seeking his bride, likewise Christ came for His Church, disguised as "The Good Shepherd."

The Tug of the Unseen

The translation of the Church will be the most dramatic hour in the history of the world, and some of us feel that it is not far away. We sense His soon coming. There is something in the air.

Like the lowing herd senses the coming storm in some unknown way and begins huddling together in the fence corners.

Like the instinct of the bird which takes them south as winter draws nigh.

Like the Indians who could put their ears to the ground and hear the patter of horses hooves telling them of the approaching enemy.

Just like the sound of a going in the tops of the mulberry trees, which David heard before he went to defeat the Philistines; like that, the Church, the Bride, the mystical Body of Christ, feels an inner urge which tells them that the end is near.

A boy was flying his kite so high that it disappeared from sight. A man asked the boy how he knew the kite was up there. Holding the string in his hand, the boy replied, "I feel the tug of it." There is a tug of the unseen which every member of the true Church of Christ discerns in the Spirit.

The Church began in humility, it will end in glory. It began on a rock, it will end at a feast. It began in a prayer meeting, it will end at a banquet. It began on earth, it will end in the clouds.

Elijah and Enoch

It will be the darkest hour in the world's history when the Church is taken away. Following the leaving of the Church, the world will pass into the final tribulation period when the most terrible suffering the world has ever known will come to pass.

If you remain behind, you will look back to the time when you read these words and you will be struck with terror. Should you not be translated with the Church, it will only be a few years until you will see a covenant made between the nations of Central Europe and the Jewish nation that will result in the final restoration of Palestine to the Jews.

Following that, the old Roman Empire will be revived, and the Antichrist will arise. By his side there will stand a religious leader who is called the False Prophet. Nature will be ravaged by earthquakes, tidal waves and gigantic upheavals. Jerusalem will again be overthrown by a terrible war.

The members of the Bride of Christ will never see death. We have only three instances of persons leaving this life without dying. Elijah, Enoch and Jesus.

Elijah was a faithful college president. He knew that he was soon to be translated. He spent his last hours with some of his students. The flaming chariot swung by, picked him up, his mantle fell on Elisha, and Elijah was not. He is a type of the Church.

Enoch walked with God. He felt the brush of angel wings, and he was not, for God took him. He, too, is a type of the Church.

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EDITORIALS

THE MINISTRY OF MOTHERHOOD

It has been said — "Most of all the beautiful things in life come by twos and threes; by the dozens and hundreds! Plenty of roses, stars, sunsets, rainbows; brothers and sisters, aunts and cousins; but only one mother in all the wide world."

Almost without exception, behind every man of character, conviction and courage, is a Christian mother. She, by precept and example, prayer and sacrifice, has helped to make her sons into men of influence. Her praises may never be sung, but her heart is made to rejoice in the success of her children.

Great men, statesmen, preachers, writers, inventors, leaders, are not created in a moment of time. They are patiently reared and developed through the years of childhood and youth. Mothers, by example and training, mold character until their offspring reflect it in their own lives.

Mothers of yesteryears had time, or took time, to live with their children. Homes were warm with love and fellowship. Interests of the children came first. It was not the bridge club, the dance or a cocktail party. They were interested in the spiritual and the material things where their children were concerned.

The ministry of motherhood is too sacred to transfer to others. Mothers, assume the glorious responsibility which is yours. It pays big dividends. It is an important ministry.

The influence of a mother is not confined to the walls of the home. Her voice is heard, through her offspring, in the influential places of earth — in the pulpit, in the halls of congress, in the busy market place and in the sanctuary of prayer. This influence leaps beyond the confines of the present world into the eternal future.

There are many good mothers now but there are far more, we fear, who are mothers in name only. Our nation, and the world, is urgently in need of a return to old-fashioned motherhood. An early turning to the Lord, church attendance, respect for law, love for home and a proper value of things worthwhile, including honesty, truthfulness and sobriety, will make us a stronger people.

SENSELESS ECONOMY HELPERS

For the past several national administrations, the present one included, our law makers in Washington have been more economy conscious for other countries of the world, communistic ones included, than for our own America.

To bolster the economy of other nations and to buy their favor, billions and billions of American dollars have been squandered on foreign soil. In some cases we have almost begged unfriendly countries to accept our generous gifts.

Naturally our offers have been accepted for there were few strings attached to this give-away, lend-away plan. The result, these nations have fortified their position in camps that are not friendly to the American way of life.

In some of these countries godless communism is the dominating force. Not a few of these principalities whose treasuries we have padded care less for the United States today than they did years ago before we went on our give-away spree.

Now that the bottom of the barrel is being scraped and foreign funds becoming scarce, a big discovery is being made in Washington ... our own economy is in need of attention! It's like a doctor taking care of a community while his own family suffers with the same malady without his concern.

Some years ago it was an excellent vote-getting idea to create the Hoover Commission. They met, spending much time and money. After months of diligent work the report was complete. It was accepted with much publicity and we were assured it would save the American taxpayer billions of dollars. Mr. Average American wonders why it was not put into effect to save in government operations.

This editor believes that if Washington becomes as "home conscious" as they are "foreign conscious," our own economy will enjoy a speedy recovery. We were recently alarmed to hear a news commentator relate that when our lend-give-away program started, only 400 were required to administer it, but that now 12,000 are needed to look after details! This is appalling!

Washington reflects the ballot box, which in turn reflects the home, which reflects the individual. In a sense, we the people are responsible for success or failure. Pray right, vote right and our nation will be stronger. When proper emphasis is placed on spiritual values then high moral standards are the result and these are basic for sound economy.

MR. REUTHER'S CLOSET

It does make a difference whose closet the congressional Spring-cleaners peek into. Dave Beck's? Well, yes. It's reprehensible for the Teamster's president to have all that union money stashed away in his personal trunk. Besides, come to think of it, Dave always was pretty much of a Republican.

GOD ANSWERED MY PRAYER

Nineteen years of horrible sickness. Thirty-eight years of glorious health. I have typed my story after many requests. I've called it "The Rules I Live By." I get $1.00 for it. It may help you. Use it three months at my risk.

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Richey Mack's? Good, good. There must be no taint of influence in the granting of television permits. And he was put on the FCC by President Eisenhower, wasn't he?

Harold Talbott's? Certainly. A Secretary of the Air Force should never solicit private business on his official letterhead. Let the record show that Mr. Talbott was an active Republican.

Walter Reuther's? *Walter's!* Why, sir, do you besmirch this innocent man by dragging out of the closet a trivial collection of brass knucks, ball bats, tire cutters and paint bombs, all obviously planted there by enemies of labor?

This man is no ordinary union official. He is a labor statesman! His faithful service to Soapy Williams and the Democratic Party entitle him to better treatment. Close the door! Disband the committee!

They didn't say it in so many words. But that was about the effect of what six Democratic Senators said when they arose to denounce the McClellan Committee's current investigation of the long strike by Reuther's Auto Workers against the Kohler Company.

Notable among these indignant men were Oregon's erratic pair, Morse, who recently was loudly urging full exposure of FCC skullduggery and Neuberger who, as we recall, once wanted an inquiry into White House measures to keep squirrels from digging up the President's putting green. Squirrels have rights, too, you know.

From any objective viewpoint, the Kohler investigation is entirely justified. During this four-year-old dispute, half a dozen persons were beaten up, some 800 acts of vandalism committed and the Wisconsin company's big plant was shut down for nearly two months by "mass picketing" — in plain words, mob force.

While the union denies responsibility for any terrorism, it nevertheless defends two strike leaders indicted for violence. The company is not beyond criticism; it used labor spies, prepared for trouble by laying in an arsenal of riot weapons and obviously adopted a tough attitude. But, so far as the evidence shows, it engaged in no lawlessness.

Stealing a worker's dues out of a union treasury is bad enough; but forcibly depriving a man of the right to work or a company of the right to use its own property is even worse.

The McClellan Committee ought to continue rummaging in the Reuther closet and let the skeletons, be they Democratic or Republican, fall where they will.

—Tampa (Florida) Tribune

THE ROOSEVELT DEPRESSION

David Lawrence in his March 4th column noted that March 6th was the 25th anniversary of the day Franklin Roosevelt closed the banks and recalled the severe and long-continued unemployment of the Roosevelt depression which dragged on for years after the bank closings.

"The number of persons out of work rose from 1,550,000 in 1929 to 12,060,000 in 1932 . . . But with Mr. Roosevelt in office the unemployment figure of 1933 went up to 12,830,000. There were still 10,390,000 unemployed in 1938 after six years of 'New Deal.' It was only when World War II broke out that the figure came down appreciably."

Lawrence commented that "it is difficult to estimate in dollars the damage done by the 1933 'bank holiday.' The economic and financial machinery of the nation was paralyzed."

"Partisan politics prevented immediate action. The Democrats who controlled Congress at the time wanted to wait for the new administration to take over. The politicians fiddled while millions of Americans lost their jobs and for a considerable time were deprived of the use of their savings."

—Hon. Gardner R. Withrow
Congressman from Wisconsin

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RELIGIOUS NEWS AND VIEWS

✠ *San Francisco, California* — Hundreds of prayer meetings in the Bay area have been conducted preceding the Billy Graham Crusade in the famous Cow Palace. This is expected to be one of the major campaigns of the renowned evangelist's ministry. (Readers of *The Defender* are urged to remember these efforts, that many may be reached for Christ).

✠ *Englewood, Colorado* — The *Western Voice*, edited by Dr. Harvey H. Springer, observed its 22nd anniversary a few weeks ago. A weekly publication, it has grown from a local Church paper to a nationwide voice with more than 25-thousand subscribers.

✠ *Toronto, Canada* — The world missionary-statesman, Dr. Oswald J. Smith will, on Sunday, May 18th, observe his 50th anniversary in the Gospel ministry. He is widely known also as a pastor, author, editor and hymn writer. The large congregation of the Peoples Church will join with thousands of others on that day in a huge auditorium to honor Dr. Smith on his Golden Jubilee. The staff of this publication, together with his many other friends in the United States and Canada who read the *Defender Magazine*, join in wishing him many more wonderful years of Christian service. We salute also his faithful companion, Mrs. Smith.

✠ *Winona Lake, Indiana* — The Youth For Christ annual convention will be held here June 29 — July 13. Among the featured speakers of the two week conference will be Rev. Roy Gustafson of St. Petersburg, Florida, a graduate of Trinity College ... Clearwater, Florida. Other speakers will include Dr. Bob Pierce of World Vision, and Dr. Clyde Narramore.

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FINDING THE HIDDEN THINGS

Sermon Of The Month

PAUL RADER

Paul Rader, one of the greatest preachers of all time, delivered this message thirty years ago . . . and once more The Defender retrieves a valued sermon out of the past.

"Unto all riches of the full assurance of understanding . . . of Christ, In whom are hid all the treasures of wisdom and knowledge." Colossians 2:2-3.

THIS TEXT is a staggering statement. It is like a sudden break in the clouds, as you stand on a mountain peak, and with one great look, take in the valleys below.

Who would not accept the hardships of the climb for such a view. Take your staff and your faith and climb until these hidden treasures of wisdom and knowledge in Christ burst into reality.

Why are treasures hidden?

God seems to hide all that is valuable, in order that we must or may search hard to realize its worth. Would we know value if doors hard to open were not placed between us and riches of every sort?

Only a sense of value would make us search out the hidden treasures.

The Texas farmer put logs across the little creek to skim off a smelly scum that floated on the water. His cattle would drink only when this scum was removed. The farmer, discouraged with this poor water, sold out his farm and returned to Pennsylvania.

Pennsylvania farming was hard also, so he sold out again and returned to Texas to find that oil wells were gushing on his old farm. The ones who bought it from him saw the hidden treasure. He returned to Pennsylvania only to find that those who bought his Pennsylvania farm secured it for the fine veins of coal beneath its poor soil.

Beneath all our hard places is a gusher of grace in Christ Jesus, and underneath the trial and seeming fruitless fields, in which we are asked to work by God, are the great veins of power producing, consuming, burning, blessing.

All these great treasures of Christ are hidden. We either climb to see them or dig in self-sacrifice and flesh crucifixion to reach them.

Power through Prayer

Prayer drills to the riches. Prayer, which knows how to blast the powers of spirits of wickedness, unarms them and takes the treasure. Prayer, which knows how to wait in patience and worship, mounts up on wings as eagles and sits down by faith with Christ in His throne rights, far above every principality and power and name that is named.

Prayer, that finds out the riches of the today, rights of blood-washed souls . . . believes and takes treasures which are meant for saints on earth now. Such Bible-taught faith will not be fooled by Satan's arguments that such things are for the millennium only. Here is a verse that shows the *today* treasures.

The Scriptures say that our risen Redeemer is "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (I Peter 3:22)

They are subject to Him today — now, and in His Name any Christian can claim His help and power over any earthly care, sorrow, temptation or trouble. His wisdom and knowledge, His authority and power, are ours now by faith.

Pray — prevail — wait — believe that this heavenly hidden power may come upon you and work through you, for you and in you.

Today also God has "raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Ephesians 1:20-23)

So these things are for today ("this age") as well as for the millennium, or the age to come. The heavenly hidden resources are ours today. All these riches and power are placed there for us.

It is not our riches or our power any more than electricity and steam are our power, but we can have them because God says they are for us and today, this age.

Authority

Christ says, "I give you authority."

A great giant of a man might walk to the corner of State and Madison, here in Chicago, the corner where more people pass than at any corner in the world, lift his hand and tell all the people — the cars and autos, to stop. They would only run over him.

Let that same man be clothed with the authority of the city of Chicago, his policeman's star upon his breast, and lift his hand — immediately people, cars and autos would stop. It is not his

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power or looks or goodness — it is the power and authority of a great city.

We can have authority of our great Saviour, Who has power over all if, by faith, we take it.

Why pray for hidden treasures of authority, which you should arise in faith and take? I found a young man pleading with God to break a habit in his life. I showed him the authority which was given to him through his Saviour, the Lord Jesus Christ. He arose and in faith used the authority of Jesus Christ — used His name, used the power of Christ to rebuke this power of the devil in his life. Of course he found victory.

Policemen do not plead, they use their authority.

Treasures — riches in Christ Jesus, are hidden but can be had by those who know the secret of using this authority of grace.

Then again, these treasures and riches in Christ Jesus are entirely hidden from the world and can only be found by them when we have guided them to the way of salvation. These riches were put forth for all of Adam's race and we have been commissioned to tell the whole race that the riches are for them. If we do not tell them, they have no way of finding out.

Chicago just closed an automobile show in the Coliseum and hotels of the city. The manufacturers showed the hidden treasures, the new ways and methods, the conveniences and pleasures, the savings and securities. God has commissioned us to give such an exhibition to all the world and let them know the treasures of wisdom and knowledge hid in Christ — unto all riches.

The Hidden Christ

A few years ago a Christian worker, who had been saved from a very low type of bum, taken up and washed and made rich by Christ, was sick in his lovely home. Some of the Christian workers associated with him were at his bedside. It seemed he could not live.

His first years of work had been to the down and outs — his last years of service had been to the up and outs and his paths were far from the hard days of sacrifice, prayer and service for those from whom God took him.

God was dealing with him about this before he fell sick and while he was sick, and now God gave him a dream.

He saw in his dream a poor bum, who looked like he used to look, come up to the policeman on the corner near his home.

"That fellow," said the bum, pointing to this Christian worker's home, "who lives there, has something that belongs to me."

"He has not," said the officer. "I know that fine, Christian man who lives there. No one is more respected in this town than he. He wouldn't take or keep anything that belongs to you."

"But he is keeping something that belongs to me and if he would give it to me — it belongs to me — I could dress as good as he does. I could live in a house and be a decent father to my children. But he's holding out on me. It's mine, but he won't give it to me."

The bum went on down the street, weak and discouraged, while the policeman yelled behind him, "Get out of town too, or I'll run you in."

The Christian worker awoke from his sick stupor to realize that God had told him the awful truth in a dream.

He was holding back. He was not taking this Gospel to the bums. He was not giving them the Christ who had put him in a home, cleaned him up inside and out and surrounded him with friends and comforts.

He answered God quickly. "I will go to the bums as soon as I can get up." He wasn't long getting well and going back to give Christ to the sort of men from among whom he himself was saved.

The Good News

Is the Church holding back from the world the good news of all that Christ came to be to mortals?

Are you holding back this Gospel from your friends, your family, your neighbor, or those afar off in heathen lands?

Christ has sent His riches by us to the whole world. It was addressed, sealed and stamped. "God so loved *the world*." Therefore, it *must* be taken to the world, and delivered at their very door.

"Here am I, send me." I take for myself and will give to others "riches of the full assurance of understanding . . . of Christ, In whom are hid all the treasures of wisdom and knowledge."

Have YOU Prepared Your Will?

For your own peace of mind, don't put it off another day. Here are some suggestions which may help:

1. **Do It Now**
   Don't risk letting your possessions fall into the hands of someone who would not be a good steward.
2. **Do It Prayerfully**
   If your Will is not prepared properly, your desires may not be fulfilled. By all means, consult a reliable Christian attorney.
3. **Do Something For God's Work**
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Paul Smith is Associate Pastor of The Peoples Church, Toronto, and has conducted Missionary Conventions and United Evangelistic Crusades in many of the major cities around the world.

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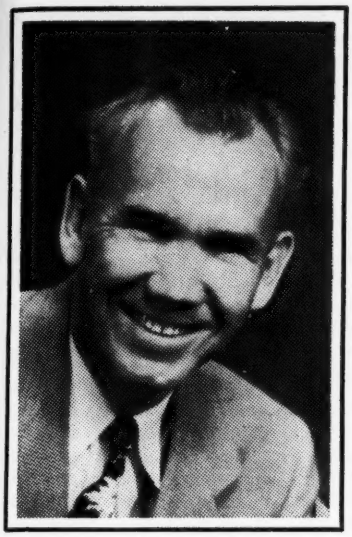

THE EVOLUTION OF MUSICAL INSTRUMENTS

REV. PHIL KERR
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PRIMITIVE MAN discovered that he could express his emotions not only vocally, but by the use of artificial sounds.

Perhaps he heard the wind whistling through a broken reed in the marsh, and then tried to produce the same sound by blowing through the same reed. Or perhaps he accidentally stubbed his toe against an empty shell on the sea-shore, heard a pleasing reverberation, and then purposely kicked it again. Or perhaps he accidentally struck a stretched animal-skin and discovered that he could make a pleasing sound.

However the origin may have been, it is a fact that all tribes and races and peoples have developed their own instruments of music. There never has been a tribe, no matter how primitive, which did not have musical instruments of some kind.

Job, the oldest book in the Bible, contains a number of references to musical instruments. Jubal, only seven generations after Adam, was called "the father of all such as handle the harp and organ." (Genesis 4:21)

From ancient crude drawings much can be learned about the appearance of primitive musical instruments; how they sounded is a matter of conjecture.

Among the early Chinese their natural sense of rhythm was manifested by a predilection for instruments of percussion — drums, bells, stones beaten with mallets, cymbals, and similar devices.

One favorite instrument consisted of a row of stones, suspended from a horizontal bar, which were to be struck. They also employed large wooden tubs to be beaten sometimes from the outside and sometimes from the inside.

The *ocarina,* twentieth-century toy-instrument, is a descendant of the ancient Chinese *hiuen,* made of clay, with finger-holes. Wind instruments were of minor importance, the most important being the *cheng,* a hollow gourd in which were inserted bamboo tubes of varying lengths.

Stringed instruments were also rare. Often there would be but one stringed instrument in an entire orchestra. They especially favored the *kin,* which was a primitive guitar, and the *cheng,* a zither like affair with twenty-five strings. All of these Chinese instruments date from three thousand years before the time of Christ.

The early Japanese used instruments similar to those of the Chinese, especially the *kin* and the *cheng.* They also developed a peculiar instrument made of a large sea-shell with an inserted tube, used somewhat like a trumpet. An ancient Japanese drawing shows a typical orchestra — one flute, one very large drum, two bell-rattles, two wooden clappers, and two small drums. The lone flute was apparently expected to carry the melody above all of those percussive instruments!

In India, the most prominent instrument in early times was the *vina,* supposed to have been invented by Sarasvati, the wife of Brahma. It was a tube about three feet long, with a gourd-like sphere at each end, having nineteen movable "bridges" and seven strings.

The Hindus also developed the *serinda,* similar to our modern violin, except that it was shaped like a mandolin and played with a bow. They used percussive instruments also, but not as prominently as the Chinese and Japanese.

Archaeological research indicates that earliest musical instruments were developed by the Egyptians. Plato, after visiting in Egypt, wrote that "their sacred songs were not less than ten thousand years old; they must have emanated from gods or god-like men, because of their power to exalt and ennoble mankind."

The Egyptians were especially fond of stringed instruments and gave percussive instruments a minor place. They developed many varieties of harps, of all sizes and shapes, and guitars, lyres, and flutes. The *kem-kem* was used prominently in temple worship, for attracting attention, and also for signalling in battle. It was a bronze frame, crossed by four metal bars with jingling appendages.

The *kem-kem* corresponded, both in appearance and use, with the *sistrum* of the Hebrews and the *Isis-clapper* of the Romans. The Egyptians ascribed to the *kem-kem* the power to "drive away evil and intimidate enemies." Incidentally, many of the present-day instruments of the Ethiopians are direct descendants of ancient Egyptian instruments.

In Western Asia, among the Assyrians, Babylonians, Chaldeans and Persians, harp-like instruments predominated, and the *kinnor* and *dulcimer* were developed. The *kinnor* was a triangular harp. The *dulcimer* was a square wooden box strung with metal strings, to be struck with a hammer.

The Piano

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Within the past three hundred years the piano has been evolved, with the *clavichord*, the *spinet*, the *virginal*, and the *harpsichord* as its immediate forebears.

The *clavichord* was a small rectangular box; it was easily portable and could be placed on a table. It possessed a keyboard, to which was connected a series of strings to be struck by small metal wedges. Its tone was metallic and weak.

The *harpsichord* was similar to the clavichord except that the strings were struck with a plucking effect, making the tones more reedy and sonorous.

The development of the modern piano was delayed by technical difficulty in making proper sound-boards and heavy steel wires. Its action is different from the action of the *harpsichord* and *clavichord* in that there must be instant recoil of the hammers from the strings.

One of the earliest makers of pianos was Cristofori, an Italian, who died in 1731. He called his instrument the *hammer-clavier* at first. The intensity of its tone was determined by the force with which the key was struck — which was a new feature. The player could either play loudly, *forte*, or softly, *piano*. The instrument soon became known as the *forte-piano*, then as the *piano-forte*, and was finally simply called the *piano*.

It is of interest to recall that after the famous composer Bach tried to play Cristofori's *forte-piano*, he said, "I'm too old to learn this new instrument; I think I'll remain faithful to the *harpsichord*."

The Organ

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Early organs of a thousand years ago were clumsy, noisy affairs and were not expected to produce beautiful music. Rather, they were used mainly to provide chord-support accompaniment for mass singing.

The keys of early organs were often as broad as the average hand and could be pressed down only by the players' elbows or fists. It can easily be understood why organists in those days were called *organ-beaters!* The famous old organ in the Winchester Cathedral, in England, had four hundred pipes and only ten keys . . . yet it required seventy men to pump the bellows while a hard-working *organ-beater* belabored the keys!

Early in the thirteenth century organ builders began making small movable organs which were called portatives in contrast to the larger organs which were called positives. Portatives were small, containing a set of small pipes and a single stop; they were designed mainly for use in processions.

Violins have had an interesting history, also. In Medieval times instruments with non-metallic strings were called *fides*, from a Latin word meaning a cord made from animal intestines. From this word *fides* were gradually evolved the names *fidula, vielle, viole, viol, viola, violin*, and *fiddle*. Although the term fiddle is only used colloquially today, it can be seen that fiddle is even more closely related to the root-word *fides* than is violin.

Similarly, other modern instruments have had interesting origins. The trumpet was originally a medieval hunting-horn, made from an animal's horn, and used often in battle. The trombone was developed from the trumpet about the sixteenth century.

The oboe, and its relatives, the English horn (tenor) and the bassoon (bass), were developed from reed instruments which antedate the Christian era. The clarinet was given its present basic form about the time of the seventeenth century, having developed from the *chalumeau*. The saxophone was invented about twenty years before the Civil War.

Harmonizing

The practice of singing several parts simultaneously (harmonizing) is comparatively modern. For thousands of years singing was done almost entirely in unison, with all voices carrying the same melody.

Response singing was also a common practice, even in Old Testament times, with one group singing a certain line of a song and another group responding with another line. Occasionally a counter-melody would be sung simultaneously with the main melody, but the fine art of part-singing, as in common usage today, was almost entirely unknown until the eighth century after Christ. At first this new style of part-singing was called organizing, then organum, and later it began to be called polyphony.

All innovations seem to meet with strong resistance, from time immemorial. The art of polyphony was no exception; it was forced to battle strong opposition.

Martin Luther, in the sixteenth century, favored polyphony, and wrote:

"Where natural music is improved and polished by art contrivance, therein one may see the boundless love of God, who gave to man this power. Nothing is so strange and wonderful as a simple tune accompanied by three, four, or five voices which gambol about and ornament it in many ways. I can but liken it to a heavenly roundelay in which the participants move hither and thither with marvelous skill. Those that listen and are touched by it cannot help thinking that there is nothing more marvelous in the world than the ornamenting

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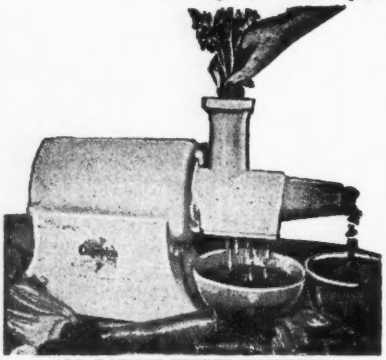

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of so simple a melody with so many voices."

In 1524 Luther published a "Sacred Song-book for three, four or five voices which was quite an innovation in his day.

Music Notation

The modern system of music notation has evolved through many centuries of crude attempts by man to make a record of the tunes he sings.

Ancient manuscripts of the Psalms have been found, dating from hundreds of years before Christ, which contain curlicues and markings by the side of each word. Apparently these marks were to indicate a certain tune—whether the voice was to proceed up or down, and how long each tone was to be held.

The first definite system of notation was originated in the fourth century after Christ. *Neumes,* characteristic marks, were placed on manuscripts of song-poems, indicating the course of the tune. These *neumes* were placed on a two-line staff.

Our present system of notation owes much to the genius of Guido, a church singing-teacher in Tuscany, who lived in the tenth century. He invented a four-line staff and placed letters (C, D, E, etc.) directly upon the lines. He called these letters *pitch-names.*

Later he combined the *neumes* system with his own system. Instead of placing the letters upon the staff, as he had done previously, he gave letter-names to the *neumes* and placed the *neumes* directly upon the staff.

The names of our present scale-notes *(do, re, mi, fa, sol, la,* and *ti)* date back to the time of Guido, also, where they had a rather peculiar origin. Each profession, in that day, had a particular "patron saint," the object of worship and prayers. St. John was the patron saint of musicians and singers.

Guido composed a hymn to St. John, which became widely used by the church singers in their devotions. Each line of the song began a note higher than the first note of the preceding line. Thus the first words of each line formed an ascending scale. Here is the hymn:

Ut queant laxis,
Resonare fibris,
Mira gestorum,
Famuli tuorum,
Solve polluti,
Labii reatum,
Sancte Ioannes.

The first line begins with *ut,* which was later changed to *do.* The second line begins with *re,* the third with *mi,* and so on. For the seventh note, Guido used the first letters of the two words of the last line, *s* and *i,* forming *si.* For hundreds of years the seventh scale-note was called *si,* until changed to *ti.*

It was Guido, also who formulated the basis for our present system of related scales and keys, and the "movable *do*" system. In the year 1026 he was called to Rome by the Pope, and commissioned to promulgate his ideas among the singers of the church throughout Europe.

Musical Education

In these days of advancement and education it seems almost unbelievable that the knowledge of music was limited to a small percentage of the people, even in civilized countries, until recent years. Musical education was available only to the privileged few.

Even after the invention of systems of musical notation the art of music printing had not been developed. Copying music manuscripts was a laborious process. Very few persons ever were privileged to even see a piece of music, and still fewer persons would have been able to understand what they saw. The knowledge of tunes was handed down from family to family, and from generation to generation.

There were a comparatively small number of tunes which were commonly known in each section; often-times many sets of words were sung to the same tune. Occasionally a new tune would be introduced and carried about from section to section by wandering minstrels.

It must be remembered also that public schools were almost unknown, in any country, until the eighteenth century. The knowledge of reading and writing was available only to the higher classes. And when public schools were introduced, many generations of students matriculated before the teaching of music was included in the courses of study.

The writer once queried an audience of six hundred persons, ranging in age from eighteen to thirty-five. In response to the question, "Were you taught music, and the reading of music notation, in your school days?" more than four hundred answered "no!" In response to the question, "Do you know the names of the lines and spaces of the music staff?" more than three hundred and fifty answered "no!" And this was a representative audience, in Los Angeles.

It is gratifying to know that in our own generation children are being taught the principles of music in public schools. But the student of musical history must keep in mind the fact that, until the present generation, the knowledge of music was available only to a privileged few.

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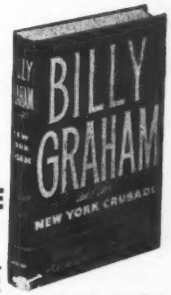

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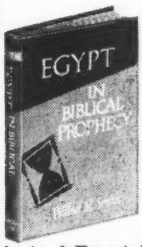

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Recession

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There is a big, fat, soft cushion under our nation's present economic downtrend. It's not one the politicians put there. It's nothing the bureaucrats manufactured for your comfort.

No political party can claim credit for this shock-absorber.

It's a mattress you stuffed yourself with your own hard-earned dollars.

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peoples on earth — and by most previous American generations — *you are prosperous indeed!*

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He figures the scare will end and the spending resume this summer.

There is no point in debating or evaluating the several proposals of the politicians for adding artificial stimulants to our lagging economy.

With the factions coming face-to-face with you at the polls next November, each wants to pose as having "managed your affairs" in such a manner that unemployment rolls have been shrunk back to size.

Each party is going to try to outspend the other.

And it's a cruel irony that therein lies the only real danger to that $335 billion you have painstakingly saved for rainy days or retirement.

For when government spends more than it takes in, it has to print more and cheaper money. Each dollar becomes worth less.

Until ultimately, each dollar is worthless.

Including the ones you've saved.

Perhaps it is impossible for you and me to restrain the spenders this election year.

But let's try.

Prosperity

The din of divergent opinions from Washington, D.C., and almost everywhere else indicates everyone has discovered the cure for everything else.

I have a cure for prosperity.

The secret formula I am about to reveal has been lying around unnoticed for many years. I do not know how far back in history the principle was first demonstrated. My source is France.

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But I don't think you did.

To my best knowledge, the first person knowingly to make use of this cure for prosperity was a Frenchman. He was not an economist. He was a portrait painter by profession.

The painter was sitting at a sidewalk cafe in Paris, sipping his favorite wine.

A wealthy builder had just given him an order for a portrait, and the artist was celebrating.

His small bottle finished, he was about to order another, when his eye fell on a headline in a copy of *"Figaro"* at the next table. The headline said: "Hard Times Coming."

Instead of ordering his second bottle of wine, the artist called for his check.

"Is there anything wrong with the wine?" the proprietor asked.

"Nothing wrong," the artist replied, "but hard times are coming and I must economize."

"Hard times?" said the landlord. "Then my wife must not order the silk dress she wanted."

"Hard times!" the dressmaker repeated when the order was cancelled. "Then this is certainly no time to expand."

"Hard times!" the builder said, when the dressmaker cancelled his building plans. "Then I cannot afford to have my portrait painted."

So he wrote to the artist and cancelled the order.

After receiving the letter, the artist was dejected. He went to his favorite cafe to console himself with a small bottle of wine.

On a nearby chair lay the same copy of *"Figaro"* that he had seen earlier.

"Hard Times Coming," the headline said.

This time he read the date. *The newspaper was ten years old.*

The Moon

I have been thinking about the Russians and their tin moon and about the fact they aim to open fire on the real moon soon.

So do we.

If they hit it, we'll hear about it.

If they miss, they'll pretend they didn't try.

But there is now adequate evidence to indicate they will beat us to the draw, if not to the target. That's what I've been thinking about.

Frankly, I am a little piqued at the idea of anybody taking pot shots at my moon. For romantic earth-folk, that particular planet has more than ordinary significance. But the Russians, who write love songs about tractors, could hardly be expected to respect our sensitivity on this subject.

Yet, if and when it happens, it will sell a lot of newspapers on this side of the iron curtain and folks will be asking other folks anxiously, "What does it mean?"

Why don't you and I try to figure out now — in advance — what it's likely to mean.

The scientists are almost unanimously excited about the prospect of a closer look at this next frontier.

Military strategists are mostly agreed that there will be some military significance to the accomplishment, though they're not sure what.

Yet, you know, just two generations ago these same professions were just as excited about the exploration of the poles.

You dig into the newspaper morgue and you'll discover headlines just as big and predictions just as ominous concerning what would happen to US if somebody else got there first.

So we got there first.

So what happened?

We staked out a claim to more snow than we'll ever have any earthly use for, and that's about it.

They promised we'd be able to learn the secrets of the weather when we'd established stations "where it's made."

Maybe we learned some secrets, but we didn't really do anything about it.

So now one looks upon the moon — and wonders. Will those empty acres of cratered desert really reward the first homesteaders?

I can't know, but I suspect not.

The big race into space will determine whether the moon gets littered first with beer cans or vodka bottles but let's not allow our imaginations to intrigue us into an extravagance that could bankrupt us.

If we can accept the celestial experiment as an interesting adventure rather than a life-and-death struggle we'll be better prepared to evaluate the accomplishment, whoever wins.

And we'll neither fear too greatly nor expect too much if we arrive to find those acres of sand have already been inscribed: "Kilroy was here!"

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AMONG the socialistic wedges being driven into the heart of our openly competitive society is government controlled medicine. Its advocates describe it in glowing colors.

"It is the moral obligation of a civilized nation," they maintain, "to care for the indigent, aged, infirm, physically handicapped, and mentally ill." They talk as if only the State could discharge this obligation.

In my belief, government medical care unwittingly prolongs the suffering of those already ill, and even causes illness to develop.

A widespread public complacency reflects lack of serious thought as to the possible consequences of socialized medicine in the United States. Many are lulled by a false sense of security because they hear so much about the benefits and so little, if anything, about the costs — the price to be paid. Experiences from other countries which have tried socialized medicine are depressing and alarming and ought to guide us away from similar mistakes.

One of the most glaring facts is that government medical care invariably costs more than had been expected.

During the first four years of socialized medicine in Great Britain, the demands for free service and for costly though often unnecessary medically related items resulted in trebling the yearly budget. The taxpayer — who still has to foot the bill — had his annual tax burden increased by 12 per cent. This on top of already heavy taxes makes the system almost prohibitive.

The deleterious effects of the system are to be noted everywhere. There are so many free dental patients that dentists no longer have time for their customary work with school children. Obviously, this condition need persist for very few years to affect seriously the dental health of the kingdom.

Waiting lists for admission to hospitals become staggering. The increased volume of patients invites second-rate care for many instead of first-rate care for the truly ill.

The burdensome cost of caring for those who are ill, plus those who pretend, leaves no funds for research or preventive medicine.

Along with these and other details of administration, there is the problem of selecting from the long lists the patient who needs immediate or emergency care. The system not only involves huge cost, but it also constitutes a menace rather than a means to health. In other words, "You cannot buy good health."

The Voluntary Way

Even though the American system is still voluntary, in that hospital and health insurance can be selected at will, some of these evils are beginning to make themselves known in an insidious way. If our health insurance were to become compulsory, it is easy to see how these defects might multiply and actually jeopardize the health of the nation.

A system of socialized medicine tends to weaken one's reasons for being well. A struggle for livelihood is no longer required. If a leg is broken, the State pays medical, hospital, and operation costs, and advances adequate funds for living until the bone is healed.

But there is the rub. If a man suffers no material disadvantage from sickness, there is no material incentive for him to recover rapidly. But if loss of income goes with the broken leg, he will be anxious to have it heal so that he can get back to work as soon as possible. And doubly so, if he pays his own hospital and surgical bills.

Doctors know that a broken leg heals very slowly in a Welfare State. And for the same reason, the recovery of most patients "protected financially" by insurance companies proceeds slowly and painfully.

Mrs. A and Mrs. B underwent operations for benign fibroid tumors of the uterus on the same day; they were in the same semiprivate room, were about the same age, and had almost identical operative procedures. But from the very first postoperative day, any similarity between the two women ended abruptly.

Mrs. A recovered rapidly and was eager to get home to her family and her work. Mrs. B seemed to revel in her long recovery because her husband had told her that the whole thing was covered by insurance and she should stay in the hospital as long as she wanted. "Don't let them send you home too soon," he said.

Mrs. A went home on her sixth postoperative day, which was routine for her operation; but Mrs. B complained and stayed four days longer, until she "was good and ready." Though her bill exceeded Mrs. A's by more than sixty dollars, the insurance company paid for all but a few extras.

A routine office visit one month later revealed that Mrs. A had been doing her house work and other chores for almost a week. Mrs. B was not able to climb stairs and had attempted no work beyond drying some dishes the previous day. The prolongation of her recovery, in my opinion, must be attributed to insurance coverage.

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An individual can become ill by just imagining he is ill, or, he may be a malingerer from the very beginning. The psychiatrist will tell you that the incentive for either is the thought of increased recompense for being ill. At any rate such persons manage to bring misery upon themselves and to all about them.

Socialized medicine includes government care of the sick and support for the family as well. If this support amounts to approximately the same as the man can earn from his own daily labor, he is tempted to be sick continuously.

The temptation would be the greatest for people in low income brackets, illness actually being preferable to good health. This may sound strange, but doctors can observe the fact in their daily practice.

Many people want to be sick, or sicker than they actually are, because material advantages in the form of compensations and liability payments are involved.

In accident cases where the recovery period is unusually long, the question of insurance liability and possibly future litigation is likely to be present. When referring to the man who has been limping unnecessarily for several months, doctors sometimes jokingly say that John has nothing the matter with him that a prompt and substantial settlement wouldn't cure.

But it occurs so often that it is less joke than reality. Patients who are waiting eagerly and selfishly for the settlement of their claim recover slowly in spite of all treatment. And usually their complete recovery coincides with the final settlement of the claim.

It is easy to see why there are so many cases for the compensation lawyers, referees, and juries. Just imagine the job of sorting all of these malingerers from the real needy if socialized medicine were available!

Note: This article appeared originally in The Freeman, a monthly publication of The Foundation For Economic Education, Inc. . . . Irvington-on-Hudson, New York

The advocates of government in medicine point to our overcrowded hospitals as though they have in mind a solution for the problem.

But the fact is that much overcrowding is traceable to increased voluntary insurance benefits, a situation that would only be aggravated if all beds were "free." The waiting lists for the hospitals of England and Germany are so long that many patients finally gain admittance only to have forgotten why they applied.

The hue and cry of overcrowded hospitals is a twisted statistic, for the beds are overburdened with people who are not really sick. The third party in the form of health insurance has entered the picture.

But the present sad picture, with only part of our population voluntarily insured, would surely be magnified if health insurance coverage were made universal and compulsory.

Experience with socialized medicine shows hospitals so overcrowded that the situation becomes near impossible, doctors so overworked that their patients get less and less real treatment, the cost of drugs reaching astronomical figures, the total cost of the social system soaring, and the government calling for investigations.

The doctors are accused of highhanded methods, the druggists are accused of charging too much for the pills, the people themselves are accused of being too sick. So finally, more and more there creeps into the picture police controls — "the last refuge of self-bankrupting, socialist planning."

With the obvious increase in the number of insured persons who are demanding medical care and hospitalization, a "doctor shortage" becomes more or less inevitable.

Doctors are overwhelmed with the demands of people who feel that their insurance is wasted if they don't use it. Minor and even imaginary ills demand immediate attention. If doctors could only confine their attention to patients who are really ill, the present quota of doctors should have ample time for leisure.

If there were the same insurance coverage for plumbing services as for health and accidents, I am convinced that there would be a plumber shortage before the signatures were dry on the policies.

Socialized medicine tends to overwork and tire the doctors until they lose interest in the welfare of their patients and are no longer inspired by their original dedication to ideals. When this situation arises, there may be some patients who never get to see their doctor and finally recover because they have no recourse.

This leads some persons to ask, "If this condition persists, will not socialized medicine, at least in part, cure some of its own ills?" There may be some merit to this idea on the surface, but when we digest it, we find that it involves quite an expensive cure for people who would get well without help. At the same time, some would die for lack of treatment and others would suffer for lack of the medicine they need.

So the self-correcting features of socialized medicine are really no excuse for its adoption. It should be remembered that under our present system, most patients may call one or more of several doctors in their community; but the "beneficiary" of socialized med-

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icine waits for the doctor to whom he has been assigned.

Why Doctors Prefer Freedom

There are many reasons why doctors cry out against socialized medicine.

First, as individuals, they abhor the regimentation which is inevitable under socialism.

Second, they feel that initiative, research, and humane care of the ill will gradually be replaced by robot dispensing, complacency, and the treatment of a number rather than a human being.

Third, they have always thought that giving inferior drugs to increase their profit, or performing less than their best because the pay was predetermined was beneath their professional dignity.

All of these shortcomings exist in all of the presently functioning systems of socialized medicine.

If the loss of the hardy physical and mental attributes of the pioneer — to make of us weak and dependent wards of the State — is an incurable disease, then our fate is inevitable.

If our youth are to be deprived of the incentive to dedicate their lives to the healing art, and devote their years to learning their profession, then our diseases will be treated by automatons and our health will deteriorate.

If the important work of doctors, nurses, technicians, and allied skills is to be minimized and even denied by political charlatans, then these same youths will refuse to enter this noblest of professions except by edict.

If we eventually accept all of these proven evils as a system of government and a way of life, then we can blame ourselves for inferior physical and mental health and weak protoplasm.

To maintain our health and strength, we had best insist on our present high quality of training, zealous research, and devotion to the prevention and cure of diseases of body and of mind.

GRACE ABOUNDING!

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II Corinthians 9:8.

ABUNDANCE is characteristic of God! Go forth on a spring morning and look on the flowers with which He has carpeted the woodlands. Daisies and buttercups, primroses and cowslips in myriads, bear witness to the prodigality of His thought and power — His thought to fashion, His power to produce.

But this profuse carpeting of the earth's nakedness is equalled in the heavens! There, depth opens beyond depth, lighted and inlaid with constellations, and the wonders of the sky answer to those of the earth. How multitudinous is God's creation!

But what shall we say of His Grace? His Joy is unspeakable, His Peace passeth understanding, His Love is beyond knowledge! Get great thoughts of God, who holds the ocean depths as a drop in the hollow of His hand, and weighs the mountains as grains of dust in His scales.

Lie upon that bank of flowers, and consider their multitude; sweep the skies with a telescope and see if you can tell the stars; number the sand-grains upon the shore, and count the shells strewn along the strand; and when you have considered the gifts of His hand, ascend to the wealth of His heart.

Study the infinite map of God's nature; compare it with the need of your little life, and then remember that the Father loves you infinitely, so much so that for your salvation and mine He gave His Only-Begotten Son.

He has set His love upon you, and will certainly deliver you! He will set you on high because you have known His Name. All the resources of eternity and infinity are at His disposal, and He can make all grace abound toward you, that always having all sufficiency in all things, you may abound to every good work.

It is a very wonderful text! Count the number of universals in it. *All* Grace — *Always! All* Sufficiency! *All* things! God *abounding* to us that we may *abound.* The word translated abound might be rendered literally "to flow or pour over." "My cup runneth over."

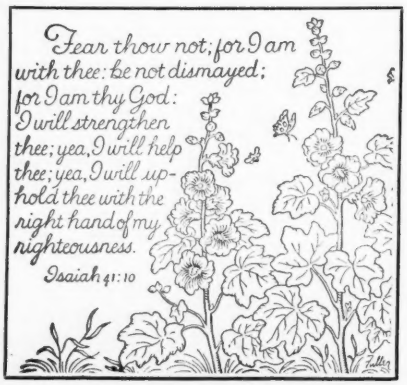
Our Lord said: "I am come that they might have life, and have it *overflowingly;*" "Where sin *overflows,* grace much more *overflows.*"

This glorious life in which we are daily victorious over sin, daily using and scattering the unsearchable riches of Christ, daily helping others up to the throne-life, is within the reach of every reader of these words. God wants you to enter upon it; He has made every provision for it, and is at this moment urging you to enter upon it.

The only thing for you to do is to receive the abundance of His grace and of the gift of righteousness. Open your heart and life and He will fill it; dare to believe that He has filled it, even though you don't feel it; and go forth to live a royal life, not in the future, but now, distributing the largess of His royal bounty! Ours becomes a regnant, a triumphant life.

Let us remember that God does not pour in unless we pour out. If we are filled with the Presence and Grace of Christ in our hearts, we must give ourselves out to others.

Our love to others, our willingness to help them, our forgivingness and patience must go to the point of self-exhaustion, if we would know the abundant life and grace that flows over.



Our prayer should be, "Give me grace, O Lord, to see the beauty lying at my feet in the commonplaces of life; and to feel that Thou art as near, and that life as wonderful today, as when men beheld Thee in the days of Thy flesh. Amen."

—*F. B. Meyer.*

(Advertisement)

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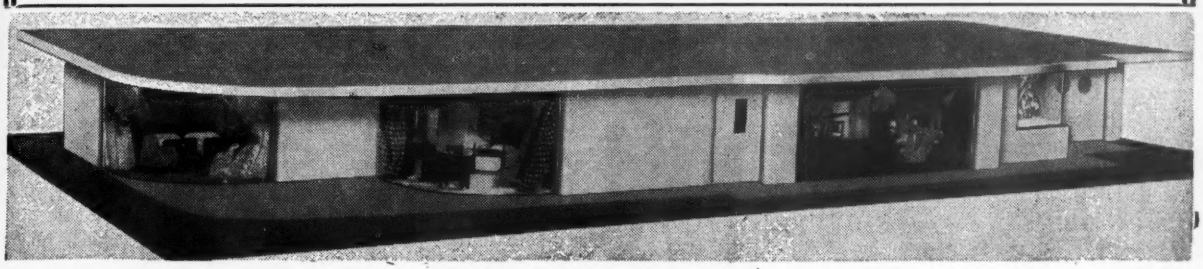

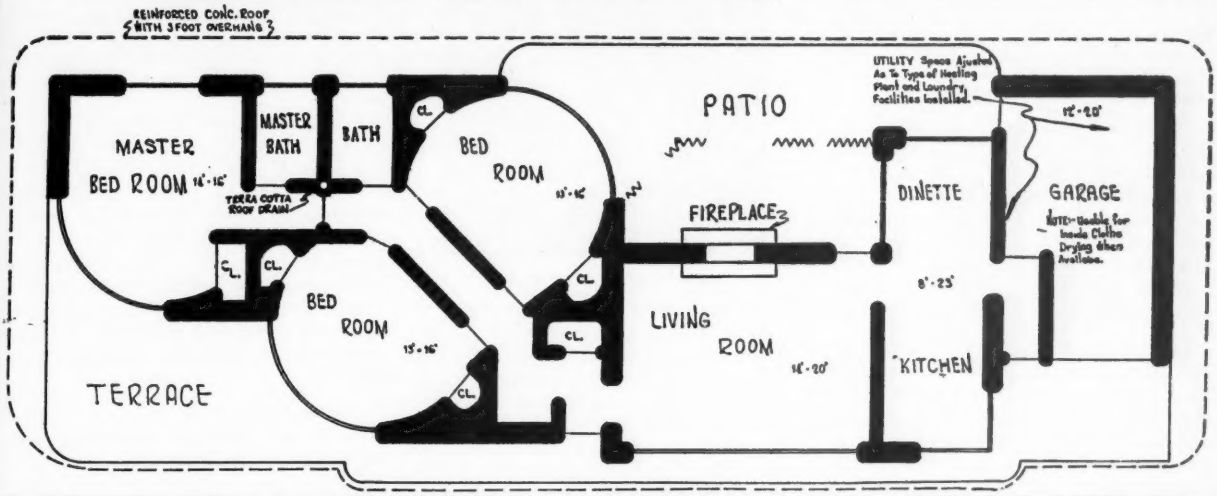

The above is the model of a home designed for an Indianapolis (Indiana) family. It was on display at the Indiana State Fair during the 1948, 1949 and 1950 fairs. Officials told us that it was "The first time in the history of the fair that people came to the administration building constantly to learn the location of a Fair Ground display."

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THE SIN OF BEING TOO BUSY

Rev. Gerald S. Pope ◆ Los Angeles, California

THE sin of being too busy is prevalent today at all levels of society and is the tap-root cause for many of the personal tragedies spread before us in the daily press.

Think of it: too busy for our children; too busy to be kind and considerate to our neighbor; too much in a hurry to be courteous on the highway. Yes, if they are not careful, ministers of the gospel can be just too busy in their service to God.

Two years ago on Memorial Day, a heart-broken, emotion-choked minister took to his pulpit to preach a sermon inspired by personal tragedy. Not only is he the shepherd of a congregation in a southwestern community, but also the father of two sons, one of whom was at that moment under indictment for the brutal slaying of a cafe owner.

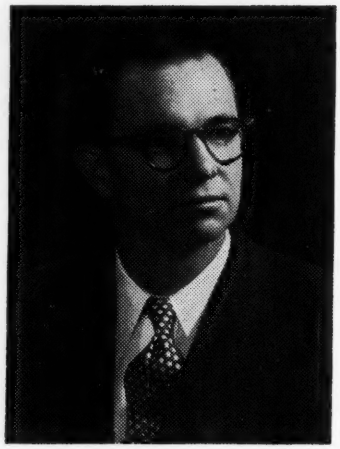
Released on a $5,000 bond, the preacher's boy sat in the congregation and heard his father deliver that fateful sermon. The minister admitted that he had been so preoccupied with his church — "with other people's boys" — that he had neglected his own children.

I walked into the office of a close preacher friend of mine one morning and immediately sensed something was wrong. He was as white as he will ever be in death and plainly shaken.

"What's the matter?" I asked him. "Anything seriously wrong?"

"Something terrible has happened," he told me. "A week ago a man called me on the telephone and asked me to come and see him. He said he was an alcoholic and wanted me to pray and to deal with him. I put him off because I had an engagement, with the promise I would come and see him as soon as I could."

My friend paused and told me the rest of the story with his face buried in his hands. "I just got word that last night he committed suicide."



REV. GERALD S. POPE

With these words, my mind flashed to the morning paper and to the story and picture of a prominent attorney, fifty-two years of age, who had shot himself. I know the preacher well. He is neither lazy nor calloused. As a matter of fact, he is impairing his health and jeopardizing his work by spreading himself too thin — a concern to his wife and family, to his church, and to all that know him. He is simply too busy!

Relax

Among my circle of friends was a Christian businessman who owned a large retail store. From the beginning his business had rapid growth and expansion. In fact, it never ceases to be a source of amazement in business circles.

Unfortunately, however, my friend did not have the facility to unload, to relax. He lived constantly in a state of hypertension, and told me that he would awaken at night and find himself turning over plans and ideas for the business in his mind. He could not sit down and enjoy a meal; he would gobble up his food and rush back to the job. He admitted he found it difficult to delegate responsibility, so he worked himself hard day and night — all of which took its fatal toll. He literally burned himself out. He was too busy!

To drive oneself like this is plainly contrary to all known laws of physical and mental health. As for the Christian nowhere does God require such a state of mental and physical exertion as will abuse and destroy your constitution which, be it remembered, is the earthly residence of the Holy Spirit. No matter what your pursuits may be in life, no organ of mind or body is to be at all times exerted to the full measure of its capacity.

For example, Jesus took note of the physical weariness of His twelve disciples, after returning from their first apostolic mission, and said to them, "Come ye yourselves apart into a desert place, and rest a while." What Jesus meant, I think, is plain enough. They were to get away by themselves, to cease from the arduous labors of public life and completely relax. They were to do no teaching, no itinerating; not even any serious thinking. They were to pull back from the conflict with the enemy, like battle-weary troops as it were.

How understanding, how sympathetic Jesus was. And how wise, too! He knew the limitations of the human.

I can hear someone say with perhaps a faint trace of cynicism: "Well and good for the people of the Orient, where a thousand years is as a day, but what about me whose life is not my own?"

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up, work-a-day world, is to live within your time income, just as you seek to live within your financial means. The person who overspends his energies is as unwise as the man who lives beyond his means, and one is as certainly headed down the road to insolvency as the other.

Time Budgeting

I have a friend, the pastor of a large church, who lives a well-rounded, full-orbed life and whose accomplishments are sometimes enviable. There is no way to account for his success, other than the wise expenditures of his time which he budgets carefully.

For example, when he assumed the pastorate of his present church, he sent each member a four-page folder entitled, "A Personal Message to the Members of the Church from Their Pastor." In the truest sense it is a personal message, outlining his deep-seated convictions and attitudes on certain issues, and appealing for cooperation. He also sets the hours when he will call on the members, and when he would be available in his study for interviews and counselling.

Since the minister's main business is to "feed the flock of God," he has dedicated his morning hours to that end. Monday is his day for relaxation and physical recuperation. This is his day to "Come ye yourselves apart . . . and rest," when he goes fishing or romps with his boys, and he will not allow it to be invaded except in cases of dire emergencies.

I know another pastor who reads some 10,000 pages a year, makes three to five calls a day, prepares sermons for his large congregation, attends several conferences, carries on an appreciable correspondence, and directs several time-consuming projects in the community. Not only that, he has read the Bible through forty-five times, up to now, which, I am frank to say, puts me to shame.

How does he do it? Simple! At the beginning of the year, he sits down with his good wife and plans his time budget. He decides what must be done during the year, and writes it down. Then he subdivides the list into monthly and weekly activities. Each Saturday morning, he types out things to be done the following week. Hence he is able to live the kind of life Solomon best describes: "To every thing there is a season, and a time to every purpose. A time to plant, and a time to pluck up that which is planted . . . a time to weep, and a time to laugh . . . a time to keep silence, and a time to speak."

"Balancing the Budget"

I know that some approach the idea of a budget with horror. These men have found, however, that budgeting your time, like budgeting your means, is not "pinch-pennying" or endless "schedule-making." It is rather wise "spending."

In making a budget, total up your fixed expenditures and determine, as far as you can, how much of your time is mortgaged. True, you have no choice about some time expenditures, such as the hours you spend on the job, and these hours are what you call fixed expenditures. What time is left over is your "savings" — and you have the right to devote your savings to things you want to do most: reading, hobby, romping with the children, fishing, or a hundred and one different things. This time, for you, is a day within a day, and you are the sole autocrat of this day.

Make sure, however, that your leisure time is spent in different pursuits from that of your regular occupation or daily routine, since it will serve to give you a change. Some of your savings should be devoted to doing nothing — resting.

Once your budget is established, seek to live within your time income and turn from one activity to the next with disciplined precision. I heard of an experiment one person carried on which, apparently, solved a number of related problems. On slips of paper, she wrote out her instructions for doing things in her leisure time she wanted to do most. Then she would enclose the slips in an envelope, seal them, and scramble them thoroughly. When her leisure time came, she would select one of the envelopes at random — and "perform her own command." This plan offered excitement, pleasure, enrichment, and one important ingredient, discipline.

However you budget your time, and whatever system you use, there is only one thing between you and a well-rounded, full-orbed schedule of living: the will to do it. Once you make up your mind to live a fuller and richer life on your income of twenty-four hours, there is no obstacle or handicap which you cannot overcome.

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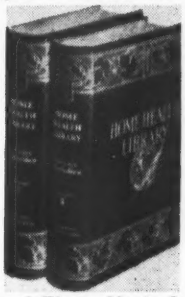

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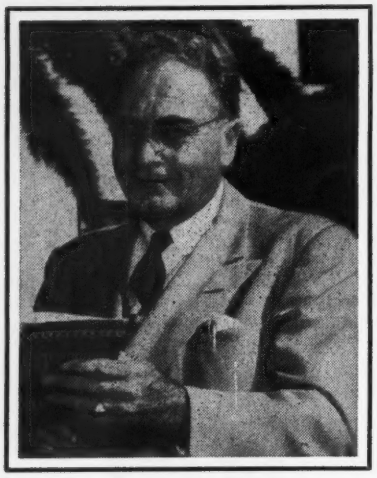

DEFENDER CONVENTION IN PUERTO RICO

WM. T. WATSON, D.D.
CLEARWATER, FLORIDA

IT WAS always Dr. Winrod's custom to visit the Island of Puerto Rico at least once a year. While the regular reports which pour into Wichita headquarters are detailed and keep the Missionary Department posted as to progress on the field, there is nothing quite like a personal visit to stimulate, set new ideas in motion, and quicken heart-interest in foreign missions.

Dr. Winrod often mentioned how he would go to the Island literally worn out, in need of both physical and mental rest . . . but after only a few hours with the native workers, he felt rejuvenated, and always came away praising God for the wonderful progress being made in the West Indies under the supervision of the Superintendent of Defender work in that locale, Dr. J. F. Rodriguez.

It was in 1931 that Dr. Winrod made his initial visit to Puerto Rico, establishing it as the first of a chain of missionary fields . . . and now I found myself approaching this Island which he loved, also in the cause of missions.

The plane had been flying along the northern rim of this American possession for several minutes. I could look down and see the blue waters of the Atlantic gradually change to green, watch them as they gently washed the beautiful seashores, leaving the sand white and clean.

Suddenly, to the right of the plane, was the airport located at San Juan. The plane turned, and began to descend. As the wheels touched ground, words cannot express the feeling that came over me. It was strange, yet glorious! I felt speechless. Words could not escape my lips. I was on one of the most important missions of my life, and I knew much depended on what I would say and do for the next seven days.

Dr. Rodriguez was waiting at the airport, and after hurriedly passing through the customs officials, I joined him, and we were on our way to see how the Lord had blessed the work.

Dr. Rodriguez is a man of great abilities, yet humble. He and the Defender churches are loved and respected throughout the Islands, enjoying the confidence of both religious and political leaders. He possesses an evangelistic, missionary spirit, and has the ability to impart these traits to others, thus assuring harmony among all workers.

Attendance at the churches visited was a source of amazement. Without exception every seat was taken, people standing in the aisles, and an overflow crowd outside, peering in through open windows. Their eagerness to hear the Gospel was heart warming.

The native Christians are very devout and they are to be commended for their reverence. Almost without exception they sit with bowed heads, praying, until the service begins. In one church a special room was set aside for members so they could spend a few moments in prayer before taking their seats in the main auditorium.

While on the Island the Defender Annual Convention assembled in Rio Piedras, where our Seminary is located. Workers from all over the Island convened, fine looking men and women, sincere in all they said and did.

The Convention was a time for Bible study, testimonies, evangelistic meetings and business sessions. Everyone was expected to contribute something to the proceedings!

At the close of the Convention, a Memorial Service in honor of Dr. Winrod was conducted. A large portrait of him, with a beautiful basket of flowers beneath, graced the platform.

Although the service was in Spanish, I could sense something of the feeling these people had for Dr. Winrod, as each person arose to speak. Tears were in their eyes. Some found it difficult to complete their messages. Dr. Rodriguez and I clasped hands at the close of the service, asking God to give wisdom as the Defenders organization carries on these missionary efforts so nobly founded by Dr. Winrod.

The Convention was a great success. At another service, where over one-thousand were in attendance, television cameras recorded the highlights for use in reporting the news of the day, and reporters from the leading newspapers gave wide coverage.

As I reluctantly left the Island, I could not help but praise God for the vision of a man such as Dr. Winrod, and for the guiding hand of Dr. Rodriguez, who has so faithfully helped make this dream of saturating the West Indies with the Gospel come true.

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THE CHALLENGE OF CENTRAL AMERICA

◆

AN EYEWITNESS REPORT

CONNECTING the continents of North and South America is a narrow, uneven bridge of land, running from northwest to southeast, known as Central America. Extending from the southern tip of Mexico, it wends its way surreptitiously, separating the Caribbean Sea from the Pacific Ocean, until it fastens itself firmly to the Republic of Colombia.

Consisting of five Republics (Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica and Panama), and the colony of British Honduras, the entire elongated isthmus could fit very comfortably into the state of Texas, and still have almost 40-thousand square miles left in which to grow!

Tropical tides wash gently against numerous beaches, making them clean and white. But leaving the seashore behind, the land slopes upward rapidly, forming high plateaus and mountain peaks, many of which rise to a height of 13-thousand feet above the plains. Several of these mountains are volcanic, some still active. Guatemala alone has twenty-seven volcanoes, and earthquakes are common throughout the entire isthmus.

The climate in Central America is generally tropical. The lowlands are damp and hot, with swamps and thick vegetation. The jungles are deep green with heavy plant life and brightly spotted with orchids, poinsettias, and other flowers. Monkeys and parrots chatter in the trees, and many variegated birds, snakes and animals move through the forests.

On the slopes of the mountains the climate is pleasant and in the high valleys it often becomes quite cool. Here the rainfall is moderate.

Central America has a total of nearly nine million people, most of whom are of Spanish or Indian origin. The two chief crops of the locality are coffee and bananas. Other products include coconuts, sugar, rubber and cork.

The peoples inhabiting this isthmus had a period of colorful history in the distant past, when civilizations grew up long before the first white man visited the country. The empires of the Maya and Aztec Indians were the earliest known civilizations of Central America.

These peoples built great cities and monuments and developed many arts and crafts. Scholars believe that these civilizations may have flourished as long ago as the 400's or 500's A.D.

Most of their cities were ruins by the time the early European explorers landed on Central American coasts, and many of the Indians had forgotten the meaning of progress.

The modern history of Central America began in 1502 when Columbus first sighted its shores. Spanish adventurers overcame the Indians in parts of what are now Costa Rica, Guatemala and El Salvador.

In 1525 the Spanish conqueror, Cortez, completed the domination of Central America. Guatemala became the Spanish captaincy-general. Spanish rule lasted until 1821, when the people revolted and formed five separate states, all of which became a part of the Mexican Empire.

In 1823 they separated from Mexico and set up the Republic of the United States of Central America, which lasted only sixteen years. Attempts to form another union have not succeeded.

A Macedonian Call

For several years the Defenders movement has felt the need of establishing missionary churches in the various countries of Central America. After much prayer requesting the leadership of the Holy Spirit in the matter, Dr. Jose Hernandez, Superintendent of all Spanish Defender churches in the United States, was sent to the isthmus several months ago to survey the conditions and needs at first hand.

While there he put in motion many avenues of service, contacting native Christians with ability and zeal, whose one heart desire was to see the Gospel preached in their respective localities.

Dr. Hernandez urged these native missionaries to labor earnestly for the cause of Christ, conduct services as often as possible, either in homes or in the open air, start Sunday Schools, and organize churches. He promised them that in a few months he would return,

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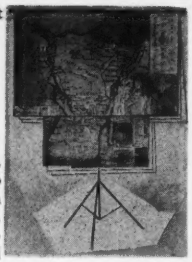

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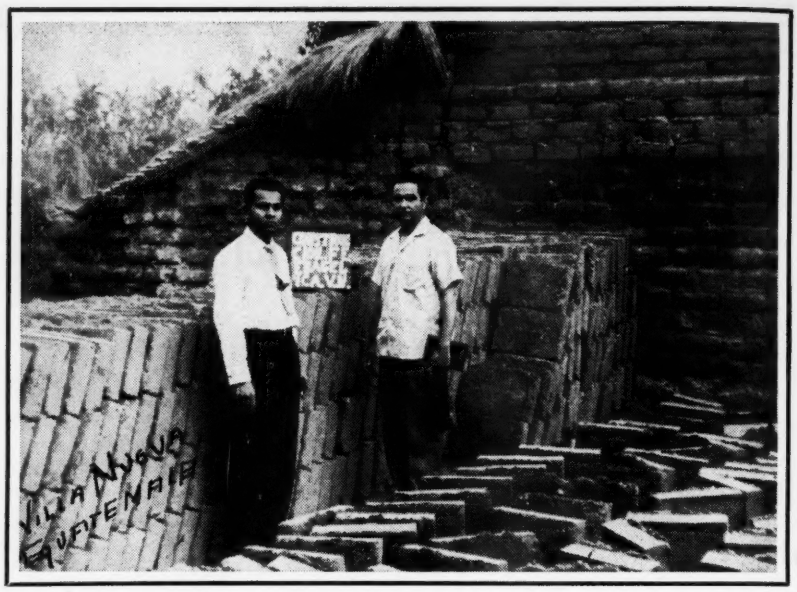

"The congregation is assembling large adobe bricks . . . for construction of a permanent building." Rev. Davila (left) and Dr. Hernandez.

take stock of their progress, and then present their needs to the Missionary Department of the Defenders movement.

During the latter part of February Dr. Hernandez left New York City by automobile, drove to Wichita for conferences . . . then headed due south for Mexico and Central America. Here, briefly, are conditions as he found them. In later issues of *The Defender* we plan on enlarging these reports, but for the present wish our readers to have an over-all picture of the missionary efforts put forth thus far:

Rev. Gonzalo Davila

The main burden of the work in the Republic of Guatemala rests on the shoulders of this man. He is a power house of energy, zealous, brilliant, but above all, humble. His determined efforts to present Christ to his people is a story in itself.

Mr. Davila, a young man only twenty-eight years of age, devotes his entire time to the work of the Lord, with the exception of one hour each day when he teaches English in a private school in Guatemala City. For these efforts he is paid a small sum, which enables him to keep his Gospel labors going.

Born of Christian parents, he has had the advantage of being reared in a spiritual climate, which culminated in his conversion and subsequent call to the ministry at an early age. In July of 1953 Bethel Church, located at Guatemala City, extended an invitation to him to become its pastor, which he accepted after seeking the leadership of his Lord.

At that time Bethel Church was a struggling congregation, few in number, but they prospered according to Acts 2:47. A building fund was started, consisting of an initial sum of eighty-seven cents . . . yet the Lord has seen fit to honor their sacrificial giving.

Locally the congregation is known as "The Church of Great Activities," an appellation which they have justly earned. Realizing their inability to contribute in a large way financially, the members banded together and gave bricks, cement, sheet metal and other materials essential to the erection of a building. At this writing, construction is almost completed, with the exception of a ceiling. Labor has been contributed by members of the congregation.

Many churches in the United States, while engrossed in a building project, find it simple to devote all their time, monies and energies in this one effort. They become ingrown, which is a most unhealthy attitude.

Not so with Bethel Church. Far from thinking only of their own immediate needs, they lifted their sights, saw the needs of fellow Christians in other nearby communities . . . and it was not long until mission stations were springing up with but little encouragement.

Villa Nueva

Twelve miles south of the Capital City of Guatemala lies the town of Villa Nueva, an agricultural center of about 5-thousand inhabitants. One of the first missions founded by Bethel Church is located here.

At the present time the group of about fifty converts has no pastor, chiefly due to lack of funds to support

A portion of the congregation located at San Antonio La Paz. Dr. Hernandez stands to the far left, Rev. Davila to the extreme right.

one. But their hearts are zealous and they meet for services every night the year 'round, and have a well-attended Sunday School, the meetings being conducted by the elders of the church.

The congregation holds services in the homes of its members, alternating from one humble abode to another. They have a vision of some day erecting a permanent structure in the heart of the city, thus attracting the attention of the many thousands of citizens who as yet do not even know there is a true Gospel work established in their midst.

Mr. Davila goes to Villa Nueva at least once a week, to conduct services, taking care of various pastoral duties, encouraging the flock, and helping fulfill their personal needs to the best of his ability. The problems which confront these dear people seem at times almost insurmountable. Poverty smothers practically all activity. Most of the population lack even what we consider the bare essentials for existence.

Securing clothing is an important item in anyone's budget, but where there is no budget, one has to do without! And the large share of Guatemala's citizens belong in this latter category. Brother Hernandez was so touched with the need while on his visit that he literally removed the shirt from his back, along with what little extra clothing he had brought with him, distributing it among the more needy.

The congregation at present is assembling large adobe bricks, (see illustration, page 30) which they hope to utilize when the proper time comes for them to begin construction of a permanent building for worship purposes. Pray with us that this day will not be far distant.

Each Wednesday various members of the congregation go from door to door, distributing tracts, testifying, inviting members of the household to services. In this manner, the body of believers is growing slowly but surely.

San Antonio La Paz

Twenty miles north of Guatemala City, deep in the rugged hills, lies the village of San Antonio La Paz, an agricultural center. Here, too, has been established another mission of Bethel Church. The pastor is a very humble man, with a great passion for souls, faithful in teaching the Scriptures to his little flock.

Economic conditions in San Antonio La Paz, as in all of Central America, are very poor. The people are simple farmers, merely living from hand to mouth. But they have a deep love and devotion for the Defender Church which, by the way, is the only Gospel lighthouse in their small community.

The congregation comes together for services four times each week, and the Sunday School is progressing with each passing week. A choir has been organized and they are now looking forward to the day when they can have a permanent structure for their church. At present, meetings are held in the open air, when weather permits, or in the homes of various members.

San Rafael Pacaya

Leaving the vicinity of Guatemala City, we journey southwest to Coatepe-

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que. Nine miles from this center is a village by the name of San Rafael Pacaya, situated on the shores of the Pacific Ocean. This location is blessed with a warm climate and gentle ocean breezes, a place of beauty, marred only by the poverty which is seen everywhere.

The pastor of this church lives in similar circumstances to the one in San Antonio La Paz. He too is a farmer, receiving no wages for his Gospel efforts. This congregation has managed to construct a small building in which to conduct services, but due to the unprecedented growth of the membership, more room is needed already.

Coatepeque City

This town of 6,500 inhabitants, is situated in the southwestern corner of Guatemala, near the Pacific coast, and not far from the Mexican border. It is centered in the midst of a rich coffee-growing area.

The pastor of the Church at Coatepeque City is Brother Vicente Lopez, a former government telegrapher. In a later issue of *The Defender* you will be hearing more concerning this man and his efforts for the Cause of Christ.

At the present the members of his congregation meet in his home for services, but they, too, have a lot purchased and have started a building fund, looking toward the day when a permanent church building is possible.

Lack of space does not permit us to discuss the work in El Salvador, Nicaragua or Honduras. Conditions are basically the same in all Central American countries ... *an urgent need for the Gospel,* workers are on the field, but little or no funds with which to progress.

Each of the congregations are worthy. Their needs are simple. They only desire the bare essentials in order to keep their doors open. If you would like to have a part in this worthwhile ministry, use the blank below.

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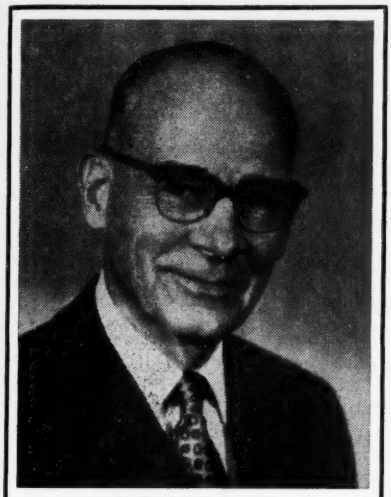

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Guy P. Leavitt ... Standard Publishing Foundation, art covers, 160 pages, price $2.95.

IN HIS INTRODUCTION to this most intriguing work book, Mr. Leavitt says: "A boy scout leader attended a training camp, intending to learn how to become a better instructor of boys. He and the others in attendance were mystified by a strange word posted prominently about the camp. The word was KISMIF.

"The scout leaders asked its meaning, but those in charge merely smiled and said, "Wait and see." The men talked with one another about it, trying to guess what it meant. They were keenly curious.

"Not until they had been there several days and the training period was half over did they learn the meaning of the word. They were told it was made up of initials to words which contained the secret of all good teaching. The initials K-I-S-M-I-F stood for the words:

"KEEP IT SIMPLE
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And this is exactly what Mr. Leavitt accomplishes in the book at hand. The first section, entitled "You Prepare To Teach," discusses the following:

1. By Considering Thyself.
2. By Advancing in Favor With God.
3. By Advancing in Favor With Men.
4. By Advancing in Stature.
5. By Advancing in Wisdom.
6. By Knowing Your Purpose.
7. By Knowing Your Pupils.
8. By Knowing Your Subject.
9. By Knowing How to Teach.
10. By Checking the Classroom and Equipment.

Perhaps you would like to compare yourself with the average Sunday School teacher. The author satisfies your curiosity, then reminds you that as a teacher you have the greatest of all examples, the Lord Jesus Christ. Even as He advanced in four ways, so must you if you wish to be an effective mentor. He asks:

Spiritually, are you a Christian?

Socially, how well do you get along with people?

Mentally, are you alert and growing?

Physically, are you mature? How about your personality?

Mr. Leavitt then devotes several pages to each of the above topics, pages which are effectively illustrated by colored drawings from the pen of Robert E. Huffman ... and after each discussion he prepares a chart for the individual, whereby he can honestly and sincerely take stock of his qualifications.

Next the question, "What is your purpose as a Sunday School teacher?" is asked, and answered. "As a teacher you have the responsibility of trying to win to Christ every pupil in your class" ... "The teacher is a conservationist; her job, 'the perfecting of the saints.' It is one thing to win a pupil to Christ; it is another thing, and equally important, to build that pupil into a lifetime Christian."

Almost every teacher has "problem" students. The chart which appears on page 59, which suggests corrective action for various behavior problems, is alone worth the price of the book.

Mr. Leavitt itemizes the thirteen most distasteful habits of such students, then lists an equal number of "cures," all of which, if put into practice, will soon create a better spirit of congeniality in the classroom.

Section Two, entitled "You Teach the Lesson," is "must" reading for anyone who desires to teach.

It advises you how to begin your lessons, how to make them simple, how to apply them to daily living, and how to close.

Chapter twelve outlines fifteen interesting methods of teaching, suggesting when to use which one, and how.

The third section, entitled "You Evaluate," does just that! You are told how to appraise not only your pupils, and whether or not they are learning, but also how to grade your teaching ... and yourself as an instructor! This is the "final examination" portion of the volume, but for those who have put into practice Mr. Leavitt's suggestions, there should be no fears or worries as to their ability to "pass."

The final phase of the book contains a summary of pupils by age groups, beginning with the nursery on up through the adult classes ... discussing their characteristics, their level of understanding and their chief interests.

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by E. J. Daniels (Zondervan Publishing House, 153 pages, cloth binding, $2.50).

This veteran evangelist brings, out of his wealth of experience, intriguing truths that point the way to definite and effective soul winning. These lectures should be particularly illuminating and inspirational to pastors, lay leaders and church members everywhere who realize the great need of the world for Christian witnessing. The scope of the messages is somewhat broader than the title might suggest.

MAN-EATER'S CLAW

by Charles Ludwig (Scripture Press, 67 pages, heavy, easy-to-clean covers, $1.25).

The author spent ten years of his life in Kenya Colony and writes from experiences he observed as a boy. This missionary adventure story is ideal for the young one in your family who has grown weary of the eternal television plots. It is guaranteed to keep the reader's interest from first page to last, filled with wholesome incidents, all of which are clothed with a spiritual application.

VISITATION EVANGELISM MADE PRACTICAL

by Horace F. Dean (Zondervan Publishing House, 93 pages, art covers, $1.00).

Nothing can keep the Christian warm, fresh and alert like personal evangelism. Soul-winning is the great safeguard against dead and fruitless orthodoxy. The growth of every believer and the expansion of any church depends upon a consistent and pulsating soul-winning program. Without this, no church can survive, and no Christian can remain strong. The purpose of this book is to fill the need for practical help in the field of visitation evangelism.

A STUDY OF THE BOOK OF ACTS

by Charles J. Woodridge (Baker Book House, 151 pages, cloth binding, $2.50).

In the twenty-eight chapters of this book the author has brought his keen Biblical knowledge to bear on the beginnings and problems of the early Church. The Holy Spirit as a source of power for the Church is demonstrated as giving strength during days of persecution, generating an indomitable faith in the apostles and martyrs of the early days. An excellent Bible study book needed by pastors and Christian workers.

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ATOMIC POWER WITH GOD

by Franklin Hall (Published by author, 80 pages, art covers, $1.00).

Compares the world's great and powerful atomic bomb to God's great Atomic Spiritual power. In this volume you will find the secret enabling you to have access to tremendous spiritual forces which are actually greater than the hydrogen bomb or atomic energy. The author states that anyone, businessman, housewife, career girl or handicapped individual may know how to release undreamed of forces of God which are at our very fingertips.

LAUGH-AWHILE SKITS AND STUNTS NO. 2

by Vernon Howard (Zondervan Publishing House, 32 pages, art covers, 50c).

This book has been carefully planned to provide wholesome entertainment material for a wide variety of occasions. The Skits and Stunts, Pantomimes and Quips will add zest to the birthday party, the anniversary celebration, the barbecue or picnic, the bridal or baby shower, or for whatever occasion good comedy is desired. The Skits have been varied in length in order to give the leader a choice.

PETE AND PENNY KNOW AND GROW

by Dorothy Grunbock Johnston (Scripture Press, 191 pages, cloth binding, $2.50).

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SUNDAY SCHOOL

Lesson Number One — May 18, 1958

THE ISRAELITE S TESTED

Numbers 13:17 — 14:45

MEMORY TEXT: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

The general plan and pattern of the lesson is as follows:

A. Caleb's plea for immediate conquest. Numbers 13:30-33.
B. The Israelites complain against the Lord. Numbers 14:1-2.
C. Moses pleads for his people. Numbers 14:19.
D. God's judgment. Numbers 14:20-24.

(1) THE KEY WORD OF THE LESSON IS "TEMPTED."

Every individual who undergoes a time of temptation experiences a literal spiritual tension. Two contrary urges make themselves felt at one and the same time, necessitating a decision for either good or evil.

Eve was forced to choose between the promise of God and the allurement placed before her by Satan; Abraham between the covenant promise and the sacrifice which he was commanded to make; Job between God and Lucifer working through his spouse; David between the purity of his heart and his weakness, and in our lesson for today we find the children of Israel "tempting" God "now these ten times."

Temptation is paradoxical, being both good and bad. It not only endeavors to make sinful practices attractive in our sight, but at the same time it appeals to our faith. Every temptation is a trial.

Recently when speaking with a friend he said, "I don't believe I am converted." When I inquired as to his reasoning, he said, "Because I have more temptations now than I did before accepting Christ as my Saviour."

He was actually considering having his name removed from the church rolls because of the temptations which were buffeting him from every side. I remarked to him, "The devil would rather see you fall into sin now than he would have before you became a Christian. If he can cause you to weaken at this time, he could do great harm to the cause of Christ. Before he could hurt only you."

As church members we have a responsibility, not to ourselves alone, but to the entire body of believers. There is no sin in being tempted. Only when we yield and transgress the laws of God are we held accountable.

(2) THE KEY VERSE: NUMBERS 14:2.

"And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!"

A contented spirit is to a home what sunshine is to the trees and the flowers.

John Wesley used to say, "I dare no more fret than curse or swear. To have persons around me, murmuring and fretting at everything that happens is like tearing the flesh from my bones."

A bishop was once asked the secret of the quiet, contented spirit which he always manifested. He said, "My secret consists in the right use of my eyes.

"When I meet with any trial, I first of all look up to heaven; I remember that my chief business in life is to get there. Then I look down upon the earth and recall to mind how small a space I shall need in it when I die; and then I look round and think how many people there are in the world who have more cause to be unhappy than I have. And so I learn the Bible lesson, 'Be content with such things as ye have'."

Like foolish children, the Israelites complained, giving credit to the report of weak-minded spies rather than listen to the true servants of God. They cried when there was nothing to be concerned about. They reacted to the report of the unworthy representatives, as though they had already lost everything.

Unbelief and distrust of God is a sin that is its own punishment. Those that do not trust Him are continually vexing themselves.

(3) THE KEY FACT: THE BELIEVER MUST HAVE FAITH IN GOD.

The children of Israel were evidencing gross ingratitude when they lost faith in Moses; but when they forsook God, they sealed their own death warrant. A younger generation had to be awaited, so that it could take over before the Promised Land could be secured.

Americans proudly boast, "In God We Trust." But do we? We trust our employer to pay our wages; we trust the bank to return our money; we trust the grocer, the policeman, the politician, the doctor, and others until our daily lives seem to be based upon trust in one another.

But do we really trust God? It is comparatively easy to have faith when all is well. But do we allow the complexities of life, the unexpected, to shatter our trust? Resolve to be like David who exclaimed: "The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence."

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Lesson Number Two — May 25, 1958

HONORING GOD'S STATUTES

Deuteronomy 6, 11

MEMORY TEXT: "Hold thou me up and I shall be safe: and I will have respect unto thy statutes continually." Psalm 119:117.

The general plan and pattern of the lesson is as follows:

A. God blesses those who keep His statutes. Deuteronomy 6:3.
B. They should be stored in the heart and soul. Deuteronomy 11:18.
C. They should be taught our children. Deuteronomy 11:19.
D. His laws should be obeyed physically, mentally and morally. Deuteronomy 6:2-3.

(1) THE KEY WORD OF THE LESSON IS "COMMANDMENTS."

God expects His children to obey *all* His commandments, at *all* times. He requires universal compliance. It is the only obedience which will be accepted by God, for He cannot or will not allow us to offer Him a divided heart.

As His children, He has our best interests in mind. What He enjoins, we must do; and what He demands, we must fulfill. We can receive no discharge from His service.

A man may engage for a year or a day in performing earthly duties, and when his contract is fulfilled, terminate his services. But nothing can release us from our obligations to God, nor should we have any desire to be discharged if we really desire to honor Him.

If we love God, we will enjoy serving Him, and will never complain about the wages.

In its very nature, religion may be said to secure, more certainly than anything else, all the worthy objects of man's desire, and to bring with it all that properly deserves the name of blessing.

Food and raiment, domestic comfort, health and safety, and length of days are among the common temporal advantages of a religious life; that is, of a life filled with honesty, temperance, humility and innocence, the usual virtues of the Christian character.

In speaking of God's commandments, we often hear someone refer to the breaking of one or more of them. A preacher of the last generation points out that it is impossible to break any of the commandments. They are unbreakable! What really happens is that the commandments break us when we violate them.

It is against natural law for a man to butt his head against a stone wall. In the act, the man does not break the law or the wall; he breaks his head.

Sin has boomerang action. It comes back upon the sinner.

(2) THE KEY VERSE: DEUTERONOMY 11:19.

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

Parents should never forget that the family is the school in which they are training the men and women of the future age, from whom the world will gain its votaries, the church its members, heaven its redeemed spirits, and hell its victims, and that their examples are making impressions which will extend their blissful or baneful influence on their eternal destiny.

Charles Dickens once addressed a letter to his son Henry while he was at college, advising him to keep out of debt and confide all his perplexities to his father. The letter concluded as follows:

"I most strongly and affectionately impress upon you the priceless value of the New Testament, and the study of that book as the one unfailing guide in life. Deeply respecting it, and bowing down before the character of our Saviour, you cannot go very wrong, and will always preserve at heart a true spirit of veneration and humility.

"Similarly, I impress upon you the habit of saying a Christian prayer every night and morning. These things have stood by me all through my life, and remember that I tried to render the New Testament intelligible to you and lovable by you when a mere baby. And so God bless you."

(3) THE KEY FACT: TO UNDERSTAND IS INSUFFICIENT. WE MUST ALSO OBEY.

A professor tells the story of a farmer who was approached by a county agent with an offer to help him increase his crops. "If you will attend the short course we are planning, you will learn how to be a better farmer," said the county agent.

"I know I would," said the farmer, "but I already know how to be a better farmer. The trouble is that I don't put my knowledge into practice."

That is the case with most of us. It was the reason the Israelites later failed so often in the Promised Land. It is the cause of many failures today.

A poll taken in America recently showed that ninety-eight out of every

hundred adults believe in God. Nearly all of those who believe in God agree, also, that obedience to God's will is essential, not only to salvation, but to happiness upon this earth. The trouble is, they do not put their knowledge into practice.

Lesson Number Three — June 1, 1958

JOSHUA, A BORN LEADER

Numbers 27:12-23;
Deuteronomy 34:9-12; Joshua 1

MEMORY TEXT: "Choose you this day whom ye will serve ... but as for me and my house, we will serve the Lord." Joshua 24:15.

The general plan and pattern of the lesson is as follows:

A. Moses instructed to share with Joshua, not only the work but the honor that went therewith. Numbers 27:20.
B. Joshua commanded to arise immediately for conquest. Joshua 1:1-2.
C. Joshua to be invincible. Joshua 1:5.
D. Joshua receives his personal instructions. Joshua 1:7-9.

(1) THE KEY WORD OF THE LESSON IS "JOSHUA."

Joshua, the son of two captive slaves in a foreign land, lived to overcome this stigma to become one of the greatest Biblical leaders of all times. Though of humble birth, he possessed rare traits which did not go unseen by God.

First, he was a man of faith. He believed that God meant what He promised, a conviction he adhered to until his death. No man can be a real leader without unbounded faith in the enterprise he would promote. The doubter cannot expect others to display confidence in his leadership.

Second, he consecrated himself wholly to the Lord. He yielded his will unreservedly for he had seen what great and mighty miracles God had performed for his people ... and he had confidence that He would not forsake him either.

Third, he was obedient in all things. He knew how to command, but he also knew how to obey. No one can be a real leader who is not obedient to superior authority. Nowhere is it charged against Joshua that he transgressed the law of the Lord. Obedience was his watchword.

Fourth, he was reliable. He never failed his followers and, as a result, they placed their confidence in him and willingly followed his leadership. When he gave his word, no matter the personal cost, he kept it.

Fifth, he was a man of initiative and action. He did not act first, then think later. His thinking had already been done, and he was prepared by the facts to justify his actions. Although at times deliberation and delay are to our advantage, many times the wiser course is for swiftness of thought and action.

Sixth, he was a man of courage. While those around him trembled for fear, Joshua stood staunch and bold, knowing that God was with him. Without courage human leadership is impossible. Opposition must be met.

A leader must face many things ... pressures, threats against his property, his career, or even his life. Blackmail may be used against him. Joshua showed courage unshaken, and that virtue helped him to win the victory.

(2) THE KEY VERSE: JOSHUA 1:5.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

You might well say, "It doesn't require any great courage to go out with a backing like that." But remember, God promised Joshua no more than He promises you and me in our conflicts.

"I will not fail thee nor forsake thee." This must have been very cheering to Joshua. He may possibly have been somewhat despondent under a very pressing sense of his own deficiencies; and this cheering assurance would meet his case.

If God be with our weakness, it waxes strong; if He be with our folly, it rises into wisdom; if He be with our timidity, it gathers courage.

The consolation given to Joshua would be exceedingly suitable in the presence of his enemies. Surely, in the presence of God, Anakim become dwarfs, strongholds become as a lodge in a garden of cucumbers, and chariots of iron as thistledown upon the hillside driven before the blast.

(3) THE KEY FACT: IT IS IMPORTANT TO BE ON GOD'S SIDE.

An unthinking individual once made the remark to Abraham Lincoln that he hoped the Lord was on their side. "Sir," replied the Great Emancipator, "I am more concerned about being on the Lord's side."

God has made all mankind free moral agents. As such, we have the right to decide if we wish Him to be our Lord and Guide. The opportunity is open to all, regardless of rank or station in life.

The first step in successfully meeting life's problems is to be on the Lord's side.

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Lesson Number Four — June 8, 1958

GOD LEADS JOSHUA TO VICTORY

Joshua 4; 11:16-23; 23; 24

MEMORY TEXT: "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey." Joshua 24:24.

The general plan and pattern of the lesson is as follows:

A. Joshua takes the land. Joshua 11:16-17.

B. Joshua appeals to the Israelites to serve the Lord. Joshua 24:14.

C. Joshua sets an example for the Israelites. Joshua 24:15.

D. The people respond to Joshua's plea. Joshua 24:16-18.

(1) THE KEY WORD OF THE LESSON IS "SERVE."

To serve God means to encounter One who demands a complete obedience, who exacts an absolute submission, who wills to be the sole Lord of a man's whole life and of all life.

To serve God is to measure one's unworthiness for such a vocation, to face an impossible yet obligatory task, to despair of one's own powers and to discover on the way Him whom the Scriptures call the Servant of the Lord; it is to learn that He takes upon Him our wretchedness and insufficiency and that He inspires in us the passion for service.

To serve God, to obey Him, to love Him, to submit heart and life to His control, is only a seemly and adequate acknowledgment of claims felt to be just. God's character, His mercy, His grace in the Gospel, His promises of pardon, the gift of eternal life through His Son, create an obligation which, if it be disregarded, makes our attitude towards Him not only sinful, but unreasonable.

The service of God must be born of something more than impulse. It must be the result of choice. To everyone God is saying, "Choose ye this day whom ye will serve."

The story is told of an early disciple in Antioch who was not at home when a stranger called to see him. His wife directed the stranger to the slum section of the city where he could most probably be found.

"But I have never met him. How shall I recognize him?" inquired the stranger. "Oh," replied the wife, "he will be doing good to somebody."

Were Jesus on earth today He would be found in hospitals, sick rooms, slums, or wherever human misery was greatest. Christians should be distinguished from worldlings by their passion to be of service to someone in need.

(2) THE KEY VERSE: JOSHUA 24:15.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Man is not made to live alone. None of us could do so, even if we wished it. As no man can come into the world without a father or mother to bring him into it — as no child, when it has received the gift of life, could keep that gift for much more than a single round of the clock without someone to tend and feed it — in like manner, after we are grown up, and have gained strength to stand alone, we still need the help of our brethren in a thousand ways.

Thus too is it with the highest and most precious of all the gifts which God has bestowed on mankind, the religion of Christ. This also is a gift which cannot be received alone, which cannot be enjoyed alone, which cannot be turned to any use alone.

In giving it to man God did not give it to him as standing alone, but as living in communion with his brethren. He purposes that in spiritual things, as well as in temporal things, we should help and feed each other, that we should nourish each other with the bread of life, as well as with the bread that perishes.

"As for me and my house, we will serve the Lord." This should be the plain, the avowed, the steadfast resolution of everyone who bears rule in a house, of every master of a household, of every father, of every mother of a family.

When God ordains that everyone

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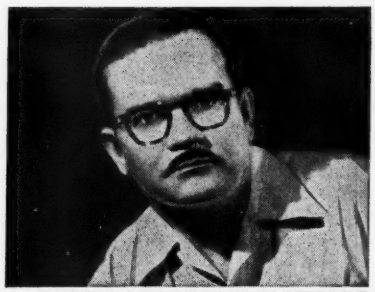

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should be the master or the mistress of a household, He likewise ordains that they should take care of those who are under their authority, and should look upon them as committed to their special charge.

(3) THE KEY FACT: CHRISTIANS ARE SAVED TO SERVE.

A poor woman came into a village one dark night and asked her way to the house of a friend. It was three miles off yet, and the road was strange to her, and it was so dark.

"If you make haste," someone said to her, "you will overtake the doctor. He has just gone down the road to go to the same place, and he carries a lantern." This was good news to the timid woman, and off she started, looking eagerly ahead in the hope of catching some glimmer of the lantern's light, but never a flash of it could she see.

At length, after a weary trudge, she reached the house of her friend, and there she found the doctor, newly arrived. "Oh, sir!" she said, "I have had such a weary run after you. They told me you had a lantern, but I saw nothing of its light."

"Very true," said the doctor, showing a dark lantern fastened to his belt. "I had a lantern, but I did not think of drawing the slide so as to let the light shine, for I know the road very well myself."

There are people in the world very like this doctor. They know the right way themselves, and don't trouble about others who may not know it. Make it very clear to others that you not only know the right road yourself, but that you have also a heart to think of them and influence them for good.

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4. Support the church of your faith. Mingle with others.

5. Cultivate the presence of God. He wants to enter your life, and will, as far as you let Him.

6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.

7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.

8. Have a thankful spirit for the blessings of God — country, home, friends and numerous other blessings.

9. Work as if everything depended upon work, and pray as if everything depended upon prayer.

10. Think of death, not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.

—*William Booth*

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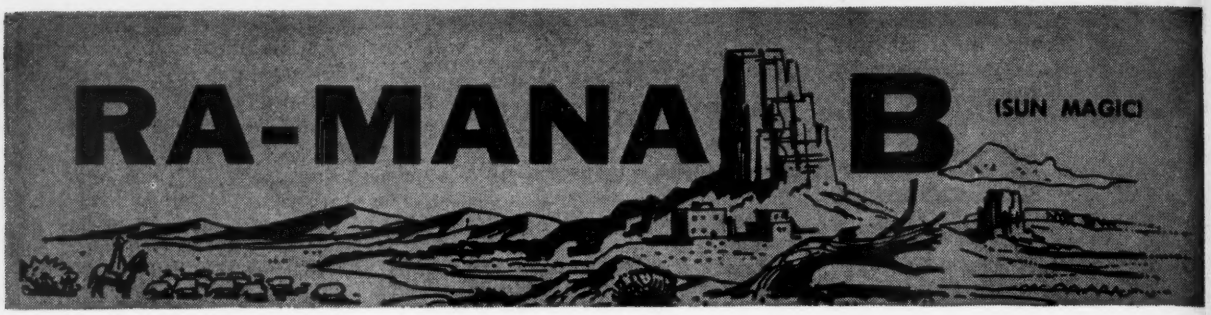

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Always tired . . . run-down . . . can't sleep . . . nervous . . . worried and depressed? These and many other aches, pains and illness may be the result of a vitamin mineral lack. THE RA-MANA COMBINATION of VITAMINS AND MINERALS . . . in our GREAT SPECIAL OFFER . . . should be acted on TODAY!

OUR SPECIAL $10.00 OFFER

WE WILL SEND YOU, on our money-back guarantee, THREE BOTTLES OF WONDERFUL RA-MANA B . . . . PLUS . . . A regular NINETY DAY supply of RA-MANA M . . . enough to last you THREE MONTHS . . . for only $10.00.

Nutritionists Say: 4 out of 5 Suffer

STUDY THE FORMULA ORDER NOW

One teaspoonful (4cc) of RA-MANA B Complex contains:

Vitamin B^1 (thiamine hydrochloride)	3.0 Mgm.	(3xMDR)*
Vitamin B^2 (riboflavin)	3.0 Mgm.	(1½xMDR)*
Vitamin B^6 (pyrodoxine hyrochloride)	1.0 Mgm.	***
Vitamin B^{12}	1.5 Mcgm.	***
Niacinamide	15.0 Mgm.	**
Pantothenic Acid	3.0 Mgm.	***
Choline	30.0 Mgm.	***
Inositol	7.5 Mgm.	***

Plus

Vitamin C (ascorbic acid) 30.0 Mgm. (MDR)

THE RA-MANA M FORMULA
CONTENTS 90 TABLETS
Each Tablet contains

VITAMIN A	5000 Units*
VITAMIN D	1000 Units*
VITAMIN E	2 Int. Units**
CALCIUM	180 Micrograms*x
PHOSPHORUS	180 Micrograms*x
POTASSIUM	75 Micrograms**xx
IODINE	200 Micrograms*xx

*Indicates % of minimum daily adult requirement supplied. **MDR not est. x as Calc. Phosp. xx as Pot. Iodide.

Guarantee . . . Upon receipt of Ra-Mana products use for two weeks as directed on the label . . . if not satisfied return the unused portion at once . . . we will refund your entire purchase price without any questions . . .

ORDER FORM Ra-Mana B Company Box 855 Hollywood 28, California

Send me prepaid on your money back guarantee:
3 Bottles Ra-Mana B PLUS FREE 90 Day supply of Ra-Mana M.....$10.00
(enclosed)

Name _____

Street or R.R. _____

City _____ State _____